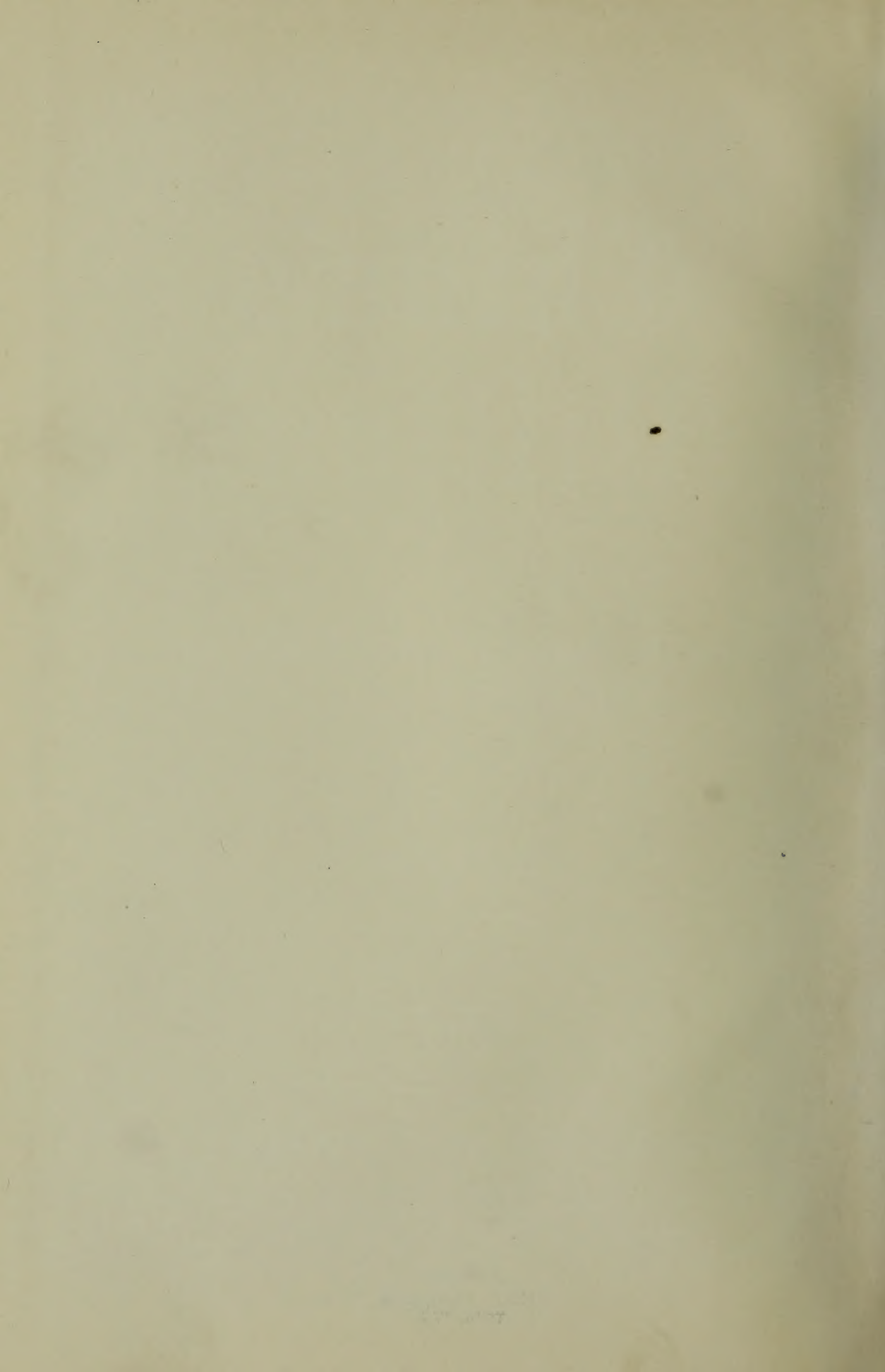






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# China's Millions

**North American Edition**

ILLUSTRATED

1921

**CHINA INLAND MISSION**

Mission Offices:

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# CHINA'S MILLIONS

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CONTENTS	PAGE
PERPETUAL PRAYING—By Rev. Henry W. Frost	3
DIFFICULTIES IN OBTAINING "NATIVE HELPERS"—By C. H. J.	5
THE MEDICAL OBJECTIVE—By Dr. R. C. Parry	6
NURSING AMONG THE RICH—By Miss L. I. Weber	7
"THINGS WHICH ARE DESPISED HATH GOD CHOSEN"—By Miss D. Beugler	8
A GIRLS' ORPHANAGE IN NORTH CHINA—By Mr. Emil Johnson	9

CONTENTS	PAGE
QUESTIONABLE BUSINESS OR STARVATION—By a Lady Missionary among Tribespeople	10
THE RETURN TO TAKU—By Mr. C. G. Gowman	11
THE DISTRESSED WEST—By Mr. G. W. Gibb	11
NEWS OF THE FAMINE—From Various Sources	12
TO WHICH DO YOU BELONG?—By Rev. J. G. G. Bompas	14
PRAYER CALLS—PRAISE ECHOES	14
HERE AND THERE	14
EDITORIAL NOTES	15
DONATIONS	16

耶和華以拉

JEHOVAH-JIREH

Pray  
without  
ceasing

1 Thessalonians 5:17



MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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**ORIGIN.** The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

**METHODS.** (1) Candidates, if duly qualified are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

**AGENCY.** The staff of the Mission in January, 1920, consisted of 1,081 missionaries (including wives and Associate members). There are also over 3,400 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

**PROGRESS.** Upwards of 1,800 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,531 baptized in 1919. There are now about 52,400 communicants. Since 1865, over 77,000 converts have been baptized.

# CHINA INLAND MISSION

## MISSION OFFICES

237 School Lane, Philadelphia, Pa.

507 Church Street, Toronto, Ont.

## MISSION HOMES

235 School Lane Philadelphia, Pa.

507 Church Street, Toronto, Ont.

## INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

**NOTE.**—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any *special* object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST.**—I give and bequeath, unto the China Inland Mission (see note) the sum of .....dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE.**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE.**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

In this space in the next issue of "China's Millions" will be given, D.V., an enlarged and revised list of

## PRAYER CIRCLES

meeting in various places  
at stated times

in behalf of this Mission's work

## FOR CHINA

**M**ANY years ago Mr. Hudson Taylor, when leaving for China wrote in the English edition of "China's Millions": "There has been a connection, very apparent to those of us engaged in the work, between this (the London) Prayer Meeting and the amount of blessing experienced in China; when the one has flagged the other has been lessened, and when the Prayer Meetings have been good the blessing has increased. Never were we more dependent than at the present time..... The very lives of our missionaries may depend upon the faithfulness of God's praying people. We hope, then, that the friends will attend this meeting, not merely for their own refreshment, but as an act of definite service to Christ and to His church, and as their effective aid in rescuing the perishing. We trust likewise that many at a distance will be present in spirit, and join their supplications, as we hope to do ourselves, with those who gather together."

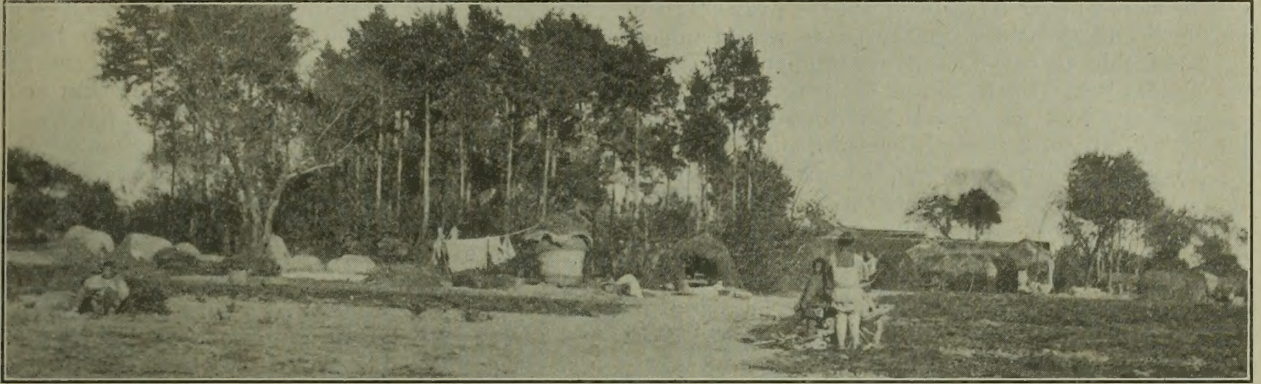
These words, written so many years ago, are equally applicable to-day, and we invite friends to join—or begin—a circle for united regular prayer in behalf of China as a service to Him.

Prayer Union Secretary



# CHINA'S MILLIONS

TORONTO, JANUARY, 1921



COUNTRY HOMES IN THE PROVINCE OF KIANGSU. NOT IN THE FAMINE DISTRICT, BUT SHOWING CHINA'S CHARACTERISTIC LACK OF PROSPERITY  
Photograph by Miss L. E. Pfeuger

## Perpetual Praying

The Prayer Union Letter, or annual message, for 1921, from Rev. HENRY W. FROST, the Home Director.  
to the members of the Prayer Union\*

*"Pray without ceasing"—1 Thessalonians 5:17*

IT is to be noted at once that the words, "Pray without ceasing," are more than the expression of a wish, or the urging of something desirable, or the formulating of an exhortation. They are unmistakably a divine commandment. Coming from the Apostle Paul and through the Holy Spirit, they reach us in the form and with the authority of God's word and law, revealing the divine purpose toward us and putting us under a divine obligation. Praying without ceasing then, is not optional with the Christian, any more than stealing or committing adultery is. All of God's commandments come from the same high source and with the same full authority. It is not, therefore, for the saint to pick and choose amongst them. It is his obligation to keep them, each and all.

The above being true, it is possible for the Christian to keep this commandment. It must be confessed that it does not seem possible, and indeed, that experimenting with the commandment has made it appear to many persons wholly and increasingly impossible. But God's commandments never

present impossibilities. Properly understood and applied, it may be assumed that they may always be fulfilled. In spite of all natural difficulties then, we may be sure that this word is for our keeping. Day by day and night by night; when we are thinking of prayer and when we are not; when we are quiet and when we are busy; when we are awake and when we are asleep, we may always be praying. As a matter of fact, Paul probably had foremost and chiefly in mind, when he wrote his words, praying in the conscious moments of life. Nevertheless, the Spirit gives his phrase a larger application and hence it may be more extensively obeyed. Literally, we may pray without ceasing.

Praying perpetually is possible because prayer may become a habit. It is indeed a poor life which knows no prayer except at the formal times of worship—in church or at the prayer meeting or at the bed-side. It is right to bend the knees, fold the hands and bow the head, for God is well pleased with the regular observances of intercession. But the man who gets no farther than this in his prayer life

\*The Prayer Union was begun in 1893 and has steadily grown. New names are continually added while other names disappear. Some are called to the Lord's presence; some are turned aside by Him to a different service in His vineyard; others simply forget. There is always need of more help in prayer. Members of the Prayer Union are not asked to pledge a definite amount of time; in enrolling they simply declare an earnest intention to help by intercession, and receive an annual "Member's Card" giving special subjects for prayer and a weekly cycle that covers the provinces of China in daily groups together with the names of North American workers.

Suggested special subjects for prayer for 1921, are: (1) For the enlargement of our hearts toward God (as to His

ability) and for the expansion of His work in China. (2) For a true loyalty to the Word of God and the person of Christ in the churches in home and foreign lands. (3) For more peaceful conditions in China, where brigandage, civil strife and famine imperil life and hamper missionary operations. (4) That the Lord of the harvest will thrust forth laborers, and especially men. Among candidates the proportion of men to women has been approximately two to five for many years. (5) That the Chinese church may accept larger responsibility both in the evangelizing of its own country and in the matter of self-support.

Anyone desiring to become a Prayer Union member may apply to the Prayer Union Secretary, China Inland Mission, 507 Church St., Toronto, Ont.



has not progressed far in spiritual experience. There is such a thing as prayer while standing or sitting, with the hands unfolded and occupied with many duties, with the head raised and the eyes wide open. If it had not been so, Peter sinking in the waters of the lake would never have been able to pray, "Lord, save me!" and the thief on the cross would never have been able to cry, "Lord, remember me when thou comest into Thy Kingdom!" Informal prayer is as real and vital as formal, as many of God's saints have found out to their blessing and joy. And it is this informal praying, added to the formal, which creates the habit of prayer and fills in the days, hours, minutes and even seconds with conscious and continuous communication with God. This is the practice of thinking upward, where instinctively episodes of life become the occasion of referring everything to God. Thus, in the nature of the case, one comes into the habit of incessant prayer.

Praying perpetually is also possible because prayer may become constantly enlarged. Little children find it difficult to pray long simply because they think short. Having asked for a good night's sleep and for blessing upon father, mother, brother and sister, they are at an end of themselves for they have mentioned all the objects which are in their view. An older person may pray longer than a child because he has a larger vision of life, with more matters in it which are the objects of his desire. It is plain then, that the Christian as he passes from spiritual childhood to manhood may have the horizon of his prayer-life constantly enlarged. At first, he sees his home, his relatives and his friends. Later, he may see his town, his state and his country. Still later, he may see cognate peoples across the sea, his national kith and kin. At last, he may see other peoples, civilized and uncivilized, Christianized and unchristianized, Jews, Mohammedans, heathen and pagans, indeed the whole world. And as his sight enlarges, so may his prayers enlarge. The days are far behind him now when he prayed alone for those who are near and dear to him; he prays for these and also for those who are near and dear to God, remembering that the Divine Heart loved and still loves the whole, wide world. Petition, therefore, is added to petition, till intercession covers the earth. With such an one the problem is, not that of getting enough matter to fill up the time of prayer, but rather the getting of enough time to pray for the matters constantly in view. And the problem is at last solved by praying all the time.

Praying perpetually is also and finally possible because, in the last analysis, the one who prays is not so much a given individual as the Holy Spirit who dwells within that individual. That is a far reaching word of Paul's where he says, "Praying always with all prayer and supplication in the Spirit." It shows clearly that two persons are involved in each act of prayer, the man who prays in the Spirit and the Spirit who prays in the man. This is solemnizing, since it warns us to be sure to unite ourselves in prayer with the Spirit and to ask only those things of which He may approve. At the

same time, it is heartening, for while we may and must fail—because of natural limitations and infirmities—both in the quantity and quality of our prayers, the Holy Spirit never fails in the one respect or the other, for He is supernatural and is superior to all limitations and infirmities. We may, therefore, fall short of perfection, in our praying, but, if our hearts are right toward God, the Spirit will transform our prayers and make them acceptable before the throne of grace. And likewise, we may cease conscious praying, as we must do in times of intense occupation and unconscious sleep, yet the eternal Spirit remains alert, neither slumbering nor sleeping. The high priest of old went into the holy place every day, morning and evening, and there laid the incense on the golden altar. But he did not stay there, watching the incense and keeping his mind fixed upon it. Having performed his service in the tabernacle, he came out and went about his daily avocations, often thinking, no doubt, of the golden altar, but never returning to it till the set time of worship had again come. But what about the incense? That, since it had been put there for the whole day or night, burned on and on, sending up its sweet savor into the nostrils of God. And the reason of this was just one—the fire of the altar never went out. So long as the fire burned the incense burned, which was without end, day and night, through the weeks and months and years. So it may be with us. We may not always offer formal or even conscious prayer. But at stated seasons, more frequently now than morning and evening, we may lay our prayer-incense upon the altar of God, leaving it there by faith to burn continuously through the never dying fire of the Holy Spirit. Unceasing prayer, therefore, is often faith committal and heart attitude, rather than so many words thought and said. We pray at a given time for all time—in the morning for the day and for all the day, in the evening for the night and for all the night. Having done this, while still in the spirit of prayer, we may work or play or sleep, knowing that the eternal Spirit will make our praying like Himself, both constant and unending.

Brethren, are we praying without ceasing? Is prayer the fixed and constant habit of our lives? Is petitioning becoming more and more incessant because more and more enlarged? Is intercession an act and attitude of faith in the Holy Spirit, our hearts trusting Him for both the perfecting and the continuing of our prayer-worship? The church and the world need such praying. Nothing less than such interceding will accomplish the purposes of God. Then, brethren beloved, let us pray—and pray—and pray!

"Hugh Latimer, in his last imprisonment, was wont to continue kneeling so long that he was not able to rise without help, and amongst other things he prayed for two principal matters. The first that God would help him to stand to his doctrine until his death; the other that God would restore the Gospel of Christ unto the realm once again. And these words, 'Once again, once again,' he did beat into the ears of the Lord God, as though he spake unto Him face to face."—Selected.





(LEFT) MISS ALMA SWANSON AT WUKUNG, SHENSI, WITH FOUR EVANGELISTS AND A GROUP OF CHRISTIANS WHO GAVE VOLUNTARY HELP IN TENT PREACHING IN THE SUMMER OF 1920. (RIGHT) PINGYANG AND JULIAN PREACHERS IN THE WENCHOW DISTRICT OF CHEKIANG. ABOUT THE LONG-ESTABLISHED CENTRE OF WENCHOW, THE MISSION HAS DEVELOPED A VERY LARGE STAFF OF CHINESE WORKERS, THERE BEING IN 1919 AS MANY AS 54 PAID WORKERS (MOSTLY MEN) AND 231 VOLUNTARY WORKERS

## Difficulties in Obtaining "Native Helpers"

By C. H. J., Shanghai, (prepared by request)

THERE are probably few subjects of greater importance in connection with the work in China than that of native workers. The "pressing need" of faithful evangelism; the growing churches that ought to have a shepherd's care; the young believers who lack instruction in the Word of God, all call for laborers in the harvest field. These days of hesitation on the part of men in our home churches to offer their lives for the "other sheep" in China, and the hope deferred that this brings to so many on the field who are looking for help, tends to give emphasis in prayer for Chinese workers.

Godly faithful Chinese workers, whose knowledge of the people, their difficulties, and their ways, have been an untold blessing to us in all branches of the work, and those of us who have been without them for a shorter or longer period know what a loss the lack of them is. It is difficult to over-estimate their value.

But just as it is in commercial commodities so it is in the spiritual realm—a thing of value demands a suitable price—and for the obtaining of such workers there is a cost to be counted. It is a cost, not by any means merely financial—for years of experience have proved at what low and self-sacrificing salaries many of the workers have been prepared to labor for the Savior who saved them.

The Holy Spirit has moved many of God's people in the home lands to supply in part or the whole, the financial cost of supporting pastors, evangelists, and bible-women, and for such sacrifices, well pleasing to God, there has been ceaseless cause for thanksgiving.

But there is another part of the cost which often falls perhaps mainly on the missionaries on the

field—though thanks be to God for those at home who join in this also! This is the cost in prayer labor and service to get men of the Spirit; the cost in patience; the cost of teaching and preparing a worker in one's own station; or the cost of losing his or her work for a year or two in the station while he or she gets a Bible school training. These things, with many other allied and intricate difficulties which perhaps can only be appreciated by those on the field—these things cost!

Sometimes a gift of money has been received from someone in the homeland who wishes to support a Chinese worker, and the desire has been expressed that it should be used in a specific station or district. Every gift comes as a cheer to some worker and such an one, may be the answer in part of a missionary's prayers. But while few places have any difficulty in finding a Chinese who would like a salary, it is not quite such a simple matter to fulfil the other part of the missionary's prayer and get a godly, prayerful Chinese worker. Such a man is not manufactured to order or bought with money, and unless very definite guidance is given to a donor who wishes to have a Chinese worker to support in some special district, there may not be a worker there already to hand at once.

In our consideration of the difficulties in the way of getting or developing Chinese pastors, evangelists, and bible-women, we have to remember that most of the people of our churches have not long emerged from heathendom, and those members who desire to serve the Lord have not generations of Christian experience behind them; that they are often not converted till middle life and have grown up in habits of sin and deceit which have become second nature; that the wife or husband may still



be a heathen and thus a serious obstacle; that though zealous and full of love to Christ, they may be without much Bible knowledge or even an average Chinese education; that they have not the help to Bible study that we have; that even if willing to go to a Bible school, there is the question of their support during their time at school.

The matter of Bible school training itself presents no small difficulty. If a novice is sent at the expense of the Mission or a donor, he cannot always be depended on to turn out, at the end of the time, a "workman that needeth not to be ashamed," or one cannot be sure that he will not be tempted to offer his services to some other society or cause which is prepared to pay him a higher salary. This leads to hesitation in sending novices upon whom we may appear to have "laid hands suddenly." Besides, donors are not always prepared to support a native during his student period and generally the student is without means to put himself through, especially if he has a family to support.

Then there are cases of Christians who have been workers in the church and yet desire to increase their efficiency in the work of God by taking a Bible school course. But so often, the pressure of the station work they are in makes it practically impossible to spare them for the necessary year or two.

All this presents very real difficulty, and the Lord of the harvest alone knows at what cost a worker is won and trained, and how much *prayerful help* in these things is valued.

The God of peace is able to make perfect in every good thing (Hebrew 13: 20, 21). Hence, the value of definite believing prayer for Chinese workers. The difficulties under which they labor are many. They are often alone in outstations, with very little sympathy from their own people and very little spiritual fellowship. The circumstance of being alone often brings a temptation to slackness in work, or there are the temptations to take up side issues for the sake of the perquisites accruing to them. In cases where the ministry may be specially blessed, or where one may have unusual gifts in preaching, the worker, being the only one in his district and without others to give him balance, is subject to the temptation to pride which has, alas! so often almost entirely crippled his usefulness.

We praise God for all the signs that are being now given of an increasing interest on the part of the Chinese churches in the training and support of their Chinese workers, but in this transition period we would bespeak the continued co-operation in prayerful interest of those in the homelands who have been privileged to drink deeply of the riches of God's grace. How much our Chinese workers appreciate this interest in them—whether by prayer, a letter, a postcard, or a picture, something to make the link tangible—only eternity will tell.

The difficulties mentioned are not insurmountable obstacles in the way of procuring Chinese workers, but are stated because we believe He who "is faithful that promised" can in answer to united believing prayer overcome the difficulties and give laborers.

## The Medical Objective

By ROBERT C. PARRY, M.R.C.S., of the Borden Hospital,  
Lanchow, Kansu

IT is from Pingliang that this letter is being written. We have been boarding with friends of our associate organization, the Scandinavian Alliance Mission, for about five months, while carrying on busy medical work and taking a share in the ordinary work of the station.

Having here a fairly well stocked dispensary with commodious and adaptable ward accommodation as a working basis, a steadily increasing out-patient and in-patient work has been accomplished, the news of the coming foreign doctor being rapidly spread far and wide.

Pingliang being a large military emporium near the Kansu-Shensi border, we have been able, in some measure, to supply the appalling lack of proper medical care and treatment for the wounded and sick among the soldiers. Shortly after arriving, there was some sharp fighting between the Kansu troops and robber bands who coming suddenly and in superior numbers quickly overpowered and severely handled the local garrisons. A battalion commander and many officers and men were killed, while a large number were wounded. Reinforcements were rapidly assembled from all directions but the main body of the enemy having achieved their objective had already moved on.

These events brought a fair number of patients with gunshot wounds into our wards, all of whom made good recoveries, except one poor fellow.

He had been several days on the road and arrived in a deplorable condition with the bones above and below one ankle joint completely shattered. The wounds were foul beyond description, while the general condition of the man was already serious. All our efforts to save the limb were in vain, but, being of the persuasion (as many Chinese are) that it was necessary to preserve the "four limbs and hundred members" of the body intact to attain life and happiness hereafter, the poor man deliberately faced death rather than consent to our amputating his leg. Quietly but firmly he refused our advice, while he angrily retorted to the friendly exhortations of his officer and mates, "Cut my throat first!"

One day while telling him of the love and atoning death of Jesus, I saw his face light up as though with intelligent appreciation of the precious truth. But the next day he was gone and we had no opportunity of knowing whether he had laid hold on eternal life through the "broken body" of the Savior in place of the vain faith in the integrity of his own mortal frame.

The Gospel is daily preached to the patients and their friends from city and country who assemble in the little street chapel while awaiting treatment. That bodies and souls may be saved for Christ's eternal Kingdom is our prayer and objective.



## Nursing Among the Rich

By Miss LENA I. WEBER, Kian, Kiangsi

ASKED to go to visit a sick child belonging to one of the richest men in Kian, a banker who has been attending the church services here more or less regularly for a long time (although not a member), I felt led to try to help the child in the hope that it might be a means of bringing this man and other members of his family more boldly out for a stand in Christ.

The little grandson, a lad of seven, was indeed very, very ill with what seemed to be meningitis, in fact, nigh unto death. They had already had all the best physicians (Chinese of course) in town and had spent much money in seeking health and healing for the child. As the Chinese change their doctors so often, I wondered, from day to day, how quickly I might be discharged, feeling like Esther—wondering whether I would be called again, especially when the chair, which they always sent for me, came a little later than usual.

Well, I began at the very beginning of that long ministry with prayer, and frankly told them that my services would not be like a regular doctor's (being only a nurse's) but a service of love toward the Lord and in His Name. Also I said that my reliance and theirs must be upon God and our trust in Him alone and that medicines and means would only be adjuncts, so to speak.

It was a most unique experience in many ways; a most strenuous time, also, being subject to day and night calls at a moment's notice besides going there regularly in a chair two or three times a day, and having several other very sick members of our church to attend to as well. And this being a rich family there was always much "red tape."

And you can imagine that with such a large household my ministries were not limited to one child only but were ranging all the way from his own sons and wife to a little slave girl. Moreover, as this immense family was scattered in several different houses, a great deal of time was consumed. Over and over, during my visits there, those familiar words from the Bible, "How hardly shall they that have riches enter into the Kingdom of God," came to me.

But I made prayer the prominent part of every visit to that sick room and when the little laddie was strong enough, I always sang a verse or two of some child's hymn. And each time we had prayer that rich banker and his son (father of the sick child) knelt on that dirty floor with their long, flowing, silk gowns—and one of our oldest and most spiritual church members says it is the first time he has known this man to kneel in prayer.

One day, as they had sent the chair for me just near meal time, they pressed me to take dinner. When dinner was served, I turned to the banker and asked him to return thanks to God as I had already prayed audibly in the sick room. But alas! he lacked courage to do so. However, I feel sure that God has helped and blessed him through these long days of trial, in answer to many prayers of the Christians here.

One day, a small feast day, I had been called in the small hours of the morning. The guest hall was all alight with candles of various sizes and there was plenty of incense as well as other tokens of idolatry. In fact, the very atmosphere of the whole place made one think of Athens, as being very idolatrous, for it was rich in its various appointments of idolatrous worship.

I remarked upon these and the banker said, "All these do not concern me, but the landlord from whom I rent the rooms."

Although the banker has a very fine and spacious home of his own, he had rented this place outside temporarily for the sick child's benefit because the rest of the family, especially the women folk, feared the evil spirits in their own home since another child had recently died there.

Later on, I observed an idol right over the door of the sick chamber. And then I sought grace to say further to the banker, for it is not easy to talk on religion to rich people as it is to the poor, "I clearly understand how all those things in the common guest hall revert to the landlord, but surely you have control of the rooms which you rent and pay for. How about that idol right in your doorway? I have been wondering why the child should have such a serious relapse and why the high fever does not yield to treatment sooner. I cannot but think that this is the thing that is hindering God from working, for God will not have His honor divided. If you say you trust Him, you ought not to have such a thing there. For even if you personally do not trust that idol, all the many friends who come in to see you, will think that you do when they see that."

But he answered that he was not responsible; that the mother's relatives would be unwilling, and anyway it was the landlord's and he wouldn't dare remove it!

This made me sad, for I felt a little incredulous. In the afternoon, however, before I paid my next visit, the banker came to call on me and said, "I have taken down the idol."

"Oh," I said, "and did the landlord not blame you?"

"Blame me, or not blame me!" he said, "God has showed me that it is right."

You may imagine that there was singing in my heart to the Lord Jesus. And from that time, the child began to mend decidedly. And after a time, acting upon my suggestion to have the child moved back to his own house because it was a much better and healthier place, he was able to persuade all the rest of the family to be willing. For they were very superstitious and strongly against it, believing that the spirit of the dead child was still there. But as the child did not get any worse for the change, but rather better, I trust that they were inwardly persuaded as well as outwardly.

As the child improved, I was invited one day to come and take tea with some specially invited friends. As they were beginning to partake of the tea, the banker's wife (very shy on religion) said, "First, the Kiao-si will give thanks to God." And when the repast was over, she said to her oldest



daughter, "Go and bring the hymn book." Then to me she said, "Will you preach to them?"

And for this opportunity, too, I was very, very thankful to God.

The wife and daughter and son have been coming to Sunday services off and on, they have promised to send their little daughter to our Mission school in the fall. So we feel that the ministry has not been altogether in vain and look for greater results still.

When the little sick lad was convalescent, I took a few old copies of "Happy Childhood," a Christian periodical for Chinese children, and now they have subscribed for the paper as also has another family to whom I lent a copy.

Another rich man, having heard of this case, came to see me about his sick child, and as he was introduced to me, he knelt on the ground, beseeching me to come and attend his sick child, too, for it too had been attended and given up by all the best Chinese physicians. But as we had a great many seriously sick people among the church members at the time, I said to him that I couldn't possibly take another case and that I only attended the banker's child in this way because he attended the church services.

The next day the man came kneeling before me again, saying that his old father had said that he might write down his name as a church member if I only would come and visit the child! Then I endeavored to make plain to him that it was not by these outward and visible signs that he could become a member of God's family, that without faith it is impossible to please God, but a broken and contrite heart He "will not despise."

There has been a long train of after results, for my passing through the main street of the city in a sedan chair two or three times daily for several weeks, evidently attracted the attention and awakened the curiosity of not a few, for I have just been more than busy with medical work, and very serious cases, ever since. So much so, that I had to let go the classes that I generally take at the girls' school.

I think that I have been more closely acquainted with many lately than in all the previous years that I have been here, for many of the patients came in time for morning prayers and received attention afterwards and I always made it an occasion to put the Gospel plainly before them. Some of them have also attended the big services at the chapel.

## "Things which are Despised hath God Chosen"

By Miss DOROTHY BEUGLER, Ninghai, Chekiang

"GOD chose the foolish things of the world that he might put to shame them that are wise."

This is a simple account of one of the foolish chosen ones among God's Chinese children.

On South Gate Street is a little home where a farmer lives with his wife and two children. Walking through the street, soon after my arrival three years ago, I saw this farmer's wife, big, fat, stupid and untidy, sitting in her doorway nursing her little



IN SOME PARTS OF CHINA IT IS CONSIDERED PROPER AND EVEN COMPLIMENTARY TO DESIGNATE A MOTHER SIMPLY BY HER RELATIONSHIP TO HER CHILD. THUS WE HAVE HERE THE PHOTOGRAPH OF "LITTLE ROMP'S MOTHER" (THE SUBJECT OF THE ACCOMPANYING SKETCH) WITH LITTLE ROMP HERSELF STANDING BESIDE HER FATHER, AND THE BABY BROTHER ON THE MOTHER'S KNEE

Photograph by Miss D. Beugler

boy about two years old. I said to Mrs. Macleod, "I don't see how I can ever love a woman like that!"

Days passed. Sometimes I saw this woman in church carrying her big baby and feeding him sweet cakes from her bulging pocket to keep him quiet during the meetings. Later, I heard that she was learning to read and, again, I saw her received into the church. But still I did not love her!

Then, one day as I was passing her house she called me in and asked me about some hard words in her hymnbook. Being in the early stages of language study myself, a fellow-feeling sprang up in my heart for "Little Romp's" mother. She too was having her trials at reading—and she wanted to know the Lord. From that day I loved her! The dirty, greasy hymnbook, the untidy room, and all the things that had been repulsive, were forgotten; she had a soul that was groping its way to the light, and the Lord loved her.

After that, I often visited my new friend, Little Romp's mother. She became a Bible Christian instead of a hymnbook Christian, and attending the Christian Endeavor meeting she wanted to read a verse like the rest of the women. No fear was in her heart for she said, "If I get a verse on Monday I can practice it every day and then on Sunday I can read it without stumbling."

So she grew, and her husband also grew, although more slowly, for he aspired to the reading of characters.

One Sunday in our Christian Endeavor meeting I heard it announced that the next meeting would be led by Little Romp's mother. "That can never be," I thought. But my fears were groundless. She borrowed an Old Testament (as she had only the New) and got a neighbor to help her prepare; then Sunday morning she appeared unattended by the usual children and neat as a pin. The baby had been fed and carried to the men's meeting by the father and Little Romp, with a basket of roasted beans to nibble at, sat among the women. Being thus free, my lady led the meeting with all the poise of an experienced club woman.





ORPHAN GIRLS BAPTIZED IN AUGUST, 1920, MENTIONED IN THE ARTICLE BY MR. EMIL JOHNSON WHO ADDS: "THEY GAVE A VERY BRIGHT TESTIMONY AND REJOICED IN THE SALVATION BESTOWED UPON THEM, FIRST IN REGARD TO THE BODY AND NOW TO THE SOUL."

One day this fall she came to me with a beaming face. "I have a cousin living at the West Gate and I've asked her to come to church next Sunday. I'm so stupid I can't explain much to other folks, but if they come they can hear the Good News for themselves." Then she asked if I would go with her to bring the guest to church as she might not come unless someone called for her.

On Sunday morning, carrying her baby of one year with little Romp tagging along behind, she set out with me for the West Gate—almost a mile away, but that did not matter, for was she not leading a soul into her new found joy!

We went slowly as the baby was heavy and the mother's feet had once been bound, but soon a shouting from behind informed us that the guest had already arrived, having come by another road, and Little Romp's mother beamed yet more since this showed that her cousin really wanted to come.

Several weeks after, I missed the bright round face of Little Romp's mother and went to inquire. Yes, she was well, but too busy to come to church. They had a field of "kao-bah" nearly ready to harvest and because of thieves she and her husband had to take turns watching it.

But she said, "Don't you worry! I read my Bible and pray and sing hymns just as though I were in church and I don't think the Lord can mind when I have to watch my field. I can sit on the city wall with the children and watch the field and at the same time read and sing and pray."

There has also been a time of trial at the little home on South Gate Street for Little Romp's father has been sick. His wife came saying, "We want you to come and pray, because we are so stupid and cannot say the fine words that God likes to hear and so He does not answer."

We explained that it was not the words, but the need and a believing heart to receive, that God cared about.

After our time of prayer he was somewhat better, then later he was not so well. Again she came. They had decided that this sickness was God's punishment because for three Sundays they had been

too busy to go to church. As they were poor and medicines expensive, they were praying that God would heal him without medicine. We said that God could do this but that He had given medicines for use, too; so a doctor was called and now Little Romp's father is getting better and there is boundless praise in their hearts for the Heavenly Father's loving care.

The steady growth in grace and the simple faith of this little woman is about the brightest thing we have in the Ninghai church where many with greater knowledge and experience are cold and indifferent. Yes, the foolish things, the things that are despised, does God choose.

## A Girls' Orphanage in North China

By Mr. EMIL JOHNSON, Saratsi, Shansi

YOU may have read in the papers that no rain has fallen in some parts of China this summer, and that famine already threatens millions in these stricken parts. It has rained very little even in our district, but owing to the ground being moist in the spring and having occasional sprinklings since, many of the growing crops were kept alive and yielded a little harvest. Much grain, however, was transported to the famine-stricken parts, and this caused an enormous rise in the grain prices. In August a most blessed rain fell.

By a marvellous provision of God the Orphanage farm was irrigated by water from the Yellow River just when the growing grain was in special need. This was made possible through the rise of the water in the river. The water has not been so high for many years, and it stayed at this height only a few days. Mr. Svensson and Deacon Liu worked very hard with the irrigation from Monday till Thursday, almost night and day. When they had nearly finished, the water sank and the irrigation opportunity ended. We perceive herein the governing hand of God and His loving provision for our hundreds of children in this time of dearth.

In July the children had an excursion to the foot of the Tatsing mountain, five miles away. There in a beautiful village embedded among orchards and shade trees many children had been nursed as babies. These had now an opportunity to see their nurses again—and, more glorious still, the apricot season had just commenced! A long row of carts filled with radiant children and a long procession of girls on foot made toward that lovely place, everyone expecting a day of thrilling experience, full of strolling and playing and out-of-door delights. But, unfortunately, just as they arrived it began to rain! And it continued the whole day—the only rainy day during the warmer months. The return home had to take place in rain and mud. Thus ended the day which commenced with such unusual joy and expectancy. So it is with many of the pleasures in this world; they mostly end with disappointment—a lesson the girls could learn from the experiences of this picnic day.

Another day of much excitement and joy in July was the wedding day of the orphans' elder "sister," Rose. She was married to the missionaries' cook, a



good Christian man, and thus our Rose—once turned out of a home—has become the possessor of a neat little home of her own. It was a day full of joy. The young bride will continue to take a class in the school and teach her little "sisters."

A few very helpful days the elder girls spent at the feet of Mrs. Howard Taylor in June. Her loving message touched many hearts and forty girls gave in their names indicating that they had given their hearts to the Lord. Later followed a day of spiritual joy and delight. Ten of the girls were then baptised and received into the church.

The Lord has truly proved Himself to be "the glory of our strength" in these months of much work. It is a wonder that we have been able to meet the very great expenses. After all, it is the Lord who has met them. Our great number of friends have truly responded in a remarkable way to His promptings in behalf of our needs. Even Chinese girls in the south of the province have sent their precious little gifts quite frequently.

Our own little girls themselves so much want to have something set apart for the work of the Lord! The Christians here made a special effort the Sunday before last to raise funds for a new church and this inspired our little girls, too. The day after, a number of the smaller ones (from four up) gave in their offerings for the church. They brought their all, amounting from two to five cash (a cash is a very small fraction of a cent), and when asked, "What is this for?" the sweet little voices announced, "For a big church," or, "This is for the Heavenly Father."

## Questionable Business or Starvation—How would Home Christians Choose?

By a lady missionary among the tribespeople\*

**T**ATING is part of the late Mr. Adams' Anshunfu district, which, after his homecall, was divided into three parts, Anshun, Kopu and Tating, as it was found impossible for one missionary to work so large a field. We have about ten old stations with about one thousand church members (Miao) and now about ten new centres to the north and north-west. The work has spread as far as the Szechwan border and beyond. Altogether there are now over twelve hundred church members.

Two years ago, the crops were spoiled by untimely rain, and then came the famine. In 1918-19 the people, who in ordinary years have not nearly enough to eat, had mostly to exist on roots, leaves, etc., just what they could find on the hillsides. For months, tens and hundreds of starving people passed daily through the city moving to lower altitudes, but not a few of them died by the way; many sold their children for a measure of corn. The scenes we saw in traveling were heart-breaking. A deadly fever also broke out, and many whole families perished. Not only scores of non-Christians, but very many of our Christians—some of the best—have died, for the fevers have not abated till this day.

\*An extract from the West China Religious Tract Society's report for 1919-20.

We thought that these troubles were enough and passing, but at present there is no prospect of improvement. The next harvest was a poor one, and prices of food continue to rise all the time. Flour is three times the ordinary price and will be five to six times next year, as hardly any wheat is being grown.

But the worst trial has come with the revival of opium planting. The most severely tried are the Christians. Hardly any of the Miao own land, and the landlords declared from the beginning they must plant a certain amount of opium or leave. Many yielded, and on being reproved, said: "We cannot help it, we would have to starve." Others grew just enough for the landlord, who in some cases gathered it in.

But there are also a host of others who have not listened to such persuasion, and who suffer terribly, hunger and persecution being their daily lot. Here are just a few cases out of many.

A few days ago a Christian man came in, three days' journey, smiling brightly.

"What do you want?"

"I come to see if you are well."

"Yes, but what do you really want?"

"Well, Teacher, we cannot do any farming this year, we have nothing to eat and nothing to sow."

"Can you not go and work?"

He smiled, "You know there is no other work to be had but gathering opium."

This man is from one of the little places where all their little harvest was carried away last year by the sudden rising of the river. We were able to help him just a little from our own store.

An evangelist writes: "Could the teachers help us with same money, like last year? Many have nothing to eat." In his place half a dozen of the Christians have had their houses burned down. All that we could do was to give one day's food to the most needy and now we are at the end of our resources.

We have a Bible school here. Eight men, all very poor, are being trained as evangelists to fill a long and urgent need of many places without the Evangel. One came saying, "May I run home for a few days? I know my wife and children have nothing to eat."

"Oh! you cannot delay your studies, she much go and find something."

He was silent for a few days, then he came again. "Oh! I cannot sleep at night. I know my wife is willing to eat grass and roots, but the two little ones, especially the baby, cannot get on with it." We helped him a little and he came back relieved.

One very bright Christian has just all he can do till next harvest, when his landlord will take all his harvest because he has not planted opium, and has to make it good in corn. It will probably not be enough for the landlord even then, because his land has been so washed down with the heavy rains that it does not yield half the former harvests. In the autumn the landlord will also take back his land.

"Can you not get a piece of land somewhere else?" we asked.



"Not from anyone if I decline to plant opium."

What will become of him and all such, only God knows. We are quite unable to do anything for him.

We have a boys' school here with over forty, nearly all famine children from Christian parents. Six or seven are supported by kind friends of Mrs. Windsor's. For the others we look to the Lord, and very many more could be taken in.

## The Return to Taku

By Mr. CARL G. GOWMAN, Taku, Yunnan

IT was the 14th day of the 1st moon (Chinese reckoning—March 4th, by foreign calendar) that we left Taku in the escort of a band of forty-two villanous bandits. On the 14th day of the 8th moon I was escorted back in triumph by a much larger band of smiling and rejoicing Christians. The nearer we got to Taku the larger the procession became. I was overcome with emotion when at a turn in the road the station came into view. As we arrived at a level spot above the village I stopped the crowd and together we sang, "Yesterday, today, for ever, Jesus is the same!" There were so many lumps in our throats that we had a hard time finishing it.

Upon arrival at the Mission premises we all assembled in front of the house and had another song—the Doxology—and prayer. Soon the call "Come to meal" came, and I went down to the drill ground where a feast had been prepared which was attended by the representatives of a number of villages. Truly, "Thou preparest a table before me in the presence of mine enemies." The last time I had seen the spot it was filled with robbers.

After this I came up and reluctantly started an inspection of the house. There certainly was not a great deal left in the house to inspect, for the robbers had looted it three times—March 4th, and August 26th and 28th. It was said that they were coming again but were forbidden by their "ying-chang," so called. But as I went through the house from room to room I began to realize in a practical way how to "take joyfully the spoiling" of our goods. Thank God for the better and enduring substance! Needless to say, the first few meetings were joyous occasions. On Sunday a big crowd was in from all the surrounding villages.

## The Distressed West

By GEORGE W. GIBB, M.A., Acting Secretary, Shanghai

THE political situation in many parts of China continues serious. After very sanguinary fighting in Szechwan, around both Chungking and Chengtu, the Yunnanese were defeated and driven southward into the Luchowfu prefecture where they have taken up a strong position near Yungning, and severe fighting is expected. Mr. H. E. V. Andrews, writing on October 20th, gives an account of the conditions in and around the city of Chungking.

We have had exciting times here the last week or so. You have probably heard from others about the state of Szechwan during the last six months. Here we have been in the hands of the Kweichow soldiery for nearly three years. For a number of months past there has been fighting going on in the interior. Sometimes the Szechwan men would appear to be successful and then the Yunnan-Kweichow troops would be in the ascendant.

Finally Chengtu was wrested from the hands of the South. The Szechwan troops then began to make their way here, but the Kweichow men were strongly entrenched and it appeared impossible to get them out as this place is very easy to hold if any adequate attempt is made to hold it. However, the Kweichow men got out after receiving \$100,000 as a bribe from the Chamber of Commerce. Right upon their heels came the Yunnan men from Kiangtsing—about 2,000 of them. They also wanted money and asked for \$600,000. This was refused, the Chamber of Commerce saying that they had no more. I think they felt that as the Kweichow men had been protecting and keeping the city during the last three years their claim was more or less legitimate but that these others who had just come in had no claim whatever. They threatened to make trouble, but before they could do anything the Szechwan men arrived and the Yunnan men moved to the other side of the river. From there they kept up a more or less intermittent bombardment of the city for about two days. Saturday morning several shells landed in the city. Saturday noon some of the foreign business men were returning in a motor boat to their homes on the hills across the river. They were flying Jardine's flag as the boat belonged to Jardine Matheson & Co.'s Line. No other boats were on the river at the time but the Yunnan soldiers kept up a steady fire at the motor boat. The four men ducked to the bottom of the boat and, when they saw that it would be impossible to cross, turned back. When they reached the shore, however, they found that one of their number had been killed. Since then the Szechwan men have crossed the river and given chase, and the Yunnan men have gone. Some say that they were surrounded, but we trust that they have escaped and gone to their own parts. Conditions seem to be becoming normal and the people are quite happy. We hope that there may be peace in our own camps and the country have a time of quiet.

Mr. Edgar of Kwanhsien, Szechwan, in a letter dated October 7th, tells of an experience he had during a recent itinerating journey.

The first day, I walked into a camp of four hundred brigands. They were armed to the teeth and were as alert and efficient as any set of men I have ever seen. They would have served as models for pirates or for any Albanian or Greek brigands you read about. As I say, I walked into their camp and began to sell books to them, and the local joke is that I made them pay! I arrived at Fengchow without incident, and the next day left Chungchingchow about eleven o'clock. At noon the brigands attacked the town and robbed it clean.

That evening I was in a market town which was panic-stricken on account of cholera. During the night eight victims were carried out from places in my vicinity. Unfortunately I had neither food nor utensils with me and must have run considerable risk.

At Chungchingchow I found 4,000 soldiers of doubtful loyalty passing on to Chengtu. As the unfortunate cities had to furnish transport the people were very disturbed.

Mr. T. Darlington, of Wanhhsien, Szechwan, writing on October 18th, speaks of the serious condition of the district and city in which he is located.

We were in the midst of flying bullets yesterday and some damage has been done to the property, but we thank the Lord that no injury was done to any persons on the place. As I write there is some firing and systematic looting going on along this street. I have had to close up tightly like Jericho. All the responsible troops retired last night and we are now in the hands of bona fide brigands, and the issue is very uncertain. We have been cut off from all communication for the past two days, but we expect the arrival of other troops soon.



Mr. C. G. Gowman, writing of the state of affairs in Yunnan province, says:

I rejoice to be able to report that in several decisive encounters the robbers were defeated and scattered by the military, so the outrage at Taku was one of their last gasps. Perhaps their signal defeat only a few days later was God's punishment upon them. After the defeat of the big bands of robbers, the country authorities got busy grabbing the scattered twos and threes, thus completely turning the tables within a week or so. The people who had suffered so long and severely arose, and woe to the robbers who fell into their hands! The "hsien" officials had received instructions to kill them on sight, and in our district alone over fifty in all have been killed; some shot, others speared to death, and others driven into the Yangtse rapids. The officials at Yunnanfu (the capital) had sent orders throughout the whole province that if the robbers were not subdued within a month, the officials, civil and military, in offending districts were to be removed from office; so the campaign against the robbers has been widespread. The only fly in the ointment is that as far as we know Tang T'ien-fuh, the brigand chief, is still at large\*.

Serious difficulty is being experienced in various parts of the western provinces with regard to opium planting. The Christians living on rented land are being pressed by their landlords to plant the poppy so as to pay the rent in opium. Mr. Morris Slichter, writing on October 6th, says:

Many of the Christians would willingly suffer the loss from paying the extra rent demanded, and pay it in grain, but all are not able to do this as their land will not produce wheat and corn both, and many of them find it difficult to pay the ordinary rent and live. Other landowners, again, demand not only extra rent but the amount to be paid in opium, not silver. Some of our Christians have tried to get new land to till, preferring this loss and inconvenience to the planting of opium, but even the owners of this unworked land demand that if the land is broken up opium must be planted.

This situation is obviously a difficult one, and we are much in prayer that our missionaries may be guided in such trying circumstances. Mr. Pike of Kweiyang, Kweichow, writing October 30th, says:

Friday, December 3rd, is to be observed here as a day of humiliation and prayer to ask the Lord to remove the opium and other curses from our midst, and also to revive and quicken His church and people. We are sending notices to all the China Inland Mission churches in Kweichow in the hope that that day will be observed throughout the province. The havoc wrought by the opium and other things, baffles description. The situation is a critical one and only prayer—believing prayer—can turn the tide and lead to victory in Jesus' name.

Mr. Easton, superintendent of our work in Shensi, describes the condition of the Hanchungfu plain:

The Szechwan soldiers have returned to their province, but the Northerners, who have come since, are well-known as a bad lot, and their behavior is very trying. We have, however, another serious menace in the western part of the district in the activities of the "Hong Teng Chiao" (Red Lamps—really Boxers and carrying the Boxer flag). Of course they live on the people and often burn down the houses of those who refuse to follow them. Murder, burning and looting is carried on by small parties who move about the country quickly. Large bodies of soldiers

\*Another missionary, writing in October, from Yunnanfu, reported: "Tang T'ien-fuh's career as the robber chief of this province has at last been stopped. To-day he rides in one of the finest chairs in the city and is shortly leaving as the general of a large body of troops going to Szechwan. Such is Chinese policy. But we do praise the Lord, for it will mean freedom to work again among the hill tribes though it is going to mean much sorrow and bloodshed in Szechwan."

are sent to suppress them, but they will not touch them and often do more harm to the people than the Boxers do. Trade with Szechwan and with Sian (the provincial capital) is practically cut off. Of course the military could clear them out, but the new Defence Commissioner is busy opening money shops and buying property! How ridiculous for the Shanghai papers to say that the Chinese would never take to Bolshevism. We have plenty of it here, and there is much reason to fear a great increase of it in the country generally.

## News of the Famine

FROM Shantung province, Dr. F. F. Tucker, of the American Board (Congregational) Hospital in Tehchow, writes:\*

We are just on the edge of famine conditions. Matters will grow worse until the next wheat harvest. The recent mimic civil war has not helped conditions, and the fact that in some nearby regions this is the fourth year of the failure of crops augments the potential suffering. For two years, flood! Last year the grasshoppers ate everything! Now the prolonged drought!

In many of our outstations, only three-tenths of a food crop will be saved. One man had thirty acres of land, which piece by piece he sold at small figures, in order that the eight mouths of his family might be fed. The farm animals were almost given away, and the last straw came when pawning the family bedding brought a mere 600 cash (twenty-five cents). Secretly he bought arsenic, put it in the family porridge, and the eight are buried in one grave.

In the same province (Shantung), Rev. A. D. Heininger, of Tehsien, describes\* a tour of 180 miles in his Board's field (A.B.C.F.M.) which is in the east central part of the famine area. The whole area stretches from the Yellow River northward to northwestern Shantung and southern Chihli, practically all the way to Tientsin, and includes a part of Shansi province.

My survey leads to the conclusion (confirmed by the observations of others) that with such crops as there are to be harvested, together with leaves, alfalfa, and such food as they can get, most of the people will be able (some only with great difficulty) to take care of themselves for two or three months. Beginning with January and lasting for five months (until wheat harvest), there will be actual starvation on a large scale. Whether life is saved depends on whether help comes from the outside. Moreover, the immediate loss of life is but one part of the loss; for extreme under-nourishing means increased susceptibility to disease and lowered vitality, and these mean the birth of sub-normal children. A full generation and more cannot entirely wipe out the results of one such famine.

Grain can be brought in from more favored regions; distribution centres can be organized; work can be arranged for many who are able to work for their food. But all this requires money. Two dollars per person per month will sustain life. Take your pencil and figure it out—7,000,000 people, five months, two dollars a month.

The "Chinese Recorder" prints an article recording investigations made by Rev. H. W. Robinson, (of the A.B.C.F.M.) Paotingfu, Chihli; and says editorially that the statement, though written of only one of the suffering provinces is equally true of the others.

This county is in the foothills of Shansi. As soon as we got up where the land cannot be watered from wells, we found no crops at all. There has been no rain or snow for over a year, except once in the spring. Nowhere, as far as the eye could see in all directions, was there anything growing. No one was working in the fields, and almost no one traveling on the roads.

\*In the December "Missionary Herald," Boston.





HOMES OF THE POOR IN CENTRAL AND NORTH CHINA

A hundred families in another village have no grain. They are gathering a vine that grows beside the road and has a burr with sharp thorns for a seed pod. These burrs sell for thirty coppers a catty, and are ground with chaff which means the seeds from the weeds that grew in last year's grain, or with cottonseed, and made into a cake which is steamed, Chinese fashion. Fuel, of course, is necessary, even for such simple food, and some people are tearing down their houses to get what wood is available.

Although there was no grain to harvest, there might have been a little fodder for animals had the locusts left it alone. I saw one village as barren as though raked with a fine-tooth rake, where I was told a few weeks ago millet stood nearly a foot high. The locusts came and stayed till it was all eaten.

Cholera is lurking in many villages, and I am told that in the Lin Ching coal mine 200 miners died of cholera in one day. Still, this is not enough. A band of robbers have been terrorizing the region, kidnapping people and demanding ransoms.

In Honan, the Canadian Presbyterian Mission, located in the north of that province, finds itself in one of the most destitute districts, as shown by the following from Rev. J. H. Bruce:\*\*

Wuan county is hard hit by the famine. Last year there was only half a crop, and this year there was practically none. Whatever was sown in June withered under the burning sun as soon as it came up. Good rains came in September, but too late to sow buckwheat. Beans, corn, sorghum, sesame and root crops are also wholly lacking, save on small patches of watered land. There being no fodder for live stock, thousands of cattle, mules and donkeys have been slaughtered and sold for food.

For two months past many people have been obliged to eat leaves of trees and edible weeds from the fields. In normal years much of the grain consumed in Wuan is imported from Shansi. But as the yield there this season was scarcely sufficient for local needs, export of grain was forbidden. Grain available for purchase is the farther removed from the hungry masses by reason of the abnormal price. No wonder the more unruly elements take to plundering the granaries.

In connection with the famine relief the following measures are reported from Honan:\*\*

One hundred miles of urgently needed road construction has been outlined, and the question of irrigation works is also being considered. The Chinese themselves say of the best roads they build, that they are "good for ten years and bad for ten thousand." It is likely that road-building will prove the most practicable form of famine relief work. In addition, arrangements are in contemplation for schemes not involving work beyond the famine period, such as the opening of special classes for the young, the provision of methods of self-help for boys, and paying special consideration to nursing mothers who may take in and care for children abandoned under the stress of famine.

\*\*From the "Honan Messenger," Weihwei, Honan.

\*\*\*From the "Presbyterian Witness," Toronto.

Under the title of "Why There is Famine in China," Rev. William H. Mitchell of the Canadian Presbyterian Mission, says:\*\*\*

A Canadian farmer usually has at least one hundred acres of land; a Chinaman with six or seven is well off, and from this little patch supports not only his immediate family, but some of his more distant relatives as well. He works hard for all he gets. Though he has only the crudest of implements he has to try, by his own system of rotation of crops and intensive cultivation, to get enough for a livelihood. In normal times he is so short of fuel that he even tears up the wheat roots after his grain has been removed.

The great trouble is irrigation. In many parts of the country wealthy men have dug wells, and they water their wheat fields from them, but the poor man has not the money to do this and depends on the rainfall. China is a country practically bare of trees, and rain on this account is very uncertain.

The Canadian often has a little laid by against hard times, but the Chinaman has so much difficulty in procuring enough in ordinary times that he has not the slightest chance to prepare for famine years. He may not even have enough seed to plant his next crop. Meanwhile he has to feed himself and his family till that crop, if it ripens, is harvested. When they have no food, they take to eating grass and leaves, finally fall sick and the dreaded famine fever breaks out. Some lose all desire to live and commit suicide. Others make a fight for life and start to flee to some place where there is food. Hunger follows them, for they absorb all the surplus food in any locality, thus bringing the famine to a new section of the country.

Many never get very far from their homes, falling from weakness, starved to death. Others are murdered by the more violent among the refugees, who try to get what little they can from their associates in misfortune. Parents are driven to desperation by their own hunger and the cries of their children, for whom they have no food. One hope they have: there are rich men whose wealth saves them from all danger of starvation, and they are wanting slaves. The Chinese love their children, but they will sell their little ones in such an attempt to save their lives. Others are not able to give their children this chance. It is death for one or the other; so the children are tied to trees to starve while their parents make an attempt to get away.

If they die in their flight, they lie by the roadside till somebody sees the chance to turn their clothes into money to buy some little bit of food that may be left in the country. Then the dogs come. "The dogs eat the dead, and the starving eat the dogs," is the comment of one missionary on a previous famine. Hunger is so maddening that many will not wait for the dogs to devour their fellow-creatures. The Chinese say that in the districts affected by the famine of 1878, "five out of every ten" knew the taste of human flesh. In the Chinese calendar only the educated know the real date of 1878; it is always spoken of as "the year when men ate men." This year will be branded in the same way unless help is sent quickly.



## To Which Do You Belong?

By Rev. J. G. G. BOMPAS, Weihwei, Honan

**T**HE Chinese have two ways of expressing their age. One way is by saying how many years old they are, or more simply by saying they are "over thirty," or "over forty," as the case may be. The other way is by telling what animal they belong to.

There are twelve animals in the cycle, and each animal stands for every twelfth year in rotation; and a person is said to belong to the animal in whose year he happens to be born. For instance, if a man was born in 1884, then he belongs to the monkey. So when a man tells you he belongs to the monkey, you can pretty well guess his age, for he must have been born either in 1884, or else twelve or twenty-four years before or after that date. The twelve animals are:—rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, fowl, dog, pig.

To which do you belong?

But that is not my story. I want to tell about a little girl.

Eight or ten little girls were playing together one afternoon, all from unenlightened homes, except one, and her parents were Christians. She

had received some Christian teaching at home, and though she was only nine years old she had already learned about Jesus. She knew that He was her Savior and that she belonged to Him.

But she was a shy little thing, and had never told her playmates, because she was afraid they would laugh at her.

This afternoon they had played every game they could think of, and when they had nothing else to do they all sat down in a row and began to tell their ages.

That is, each told what animal she belonged to.

"I belong to the monkey," said the first.

"I belong to the rat," said the second.

"I belong to the sheep."

"I belong to the dog."

And so on, down the line.

Our little Christian girl was sitting at the end of the row, and when her turn came she hesitated a moment.

It was on the point of her tongue to follow the others and say, "I belong to the pig." But somehow the words would not come out; for she knew in her heart that she belonged to One who loved her, and not to the pig.

So she said very quietly, but loud enough for them all to hear: "I belong to Christ!"

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

**Pray** without ceasing (page 3).

**Please remember** the suggested special subjects for prayer for 1921, and join the Prayer Union if you have not already done so (pp. 3 and 15).

**Praise God** for faithful Chinese helpers and the home support that has maintained many of these (p. 5), and **pray** that the difficulties in the way of finding, training and sending forth more of these may be met through God's guidance (p. 6).

**Pray** for the progress of the Gospel through medical work (pp. 6 and 7).

**Thank God** for the despised ones who are used to His glory (p. 8).

**Praise Him** for His protecting care of orphans and their salvation of body and soul (p. 9).

**Pray** for perplexed and persecuted Christians among the tribespeople (p. 10).

**Give thanks** with Mr. Gowman for the relief from brigands and the return to Taku (p. 11).

**Pray** that peace may come to China through a stronger government and the suppression of factions and robbers (p. 11).

**Pray** that opium culture may be abandoned; and that anti-foreign feeling may not rise again (p. 12).

**Pray** for the relief of the famine—that the money contributed may be rightly placed, and that God may so bless its distribution that what is given may truly meet the need (pp. 12 and 15).

**Pray** that in the famine work the missionaries may be preserved in

strength and health, and that they may find and use such opportunities of preaching the Gospel that Spiritual blessing may indeed be an outcome of this time of affliction (p. 15).

**Pray** that those who go out as missionaries, or preach at home, may proclaim a true Gospel (p. 15). In this connection remember the "Bible Union of China," which is standing for the integrity of God's Word and the "faith once delivered."

## Here and There

Rev. W. A. McRoberts, acting on "doctor's orders," following a double operation, has had to defer returning to China for "another year," taking temporarily a pastorate in New Alexandria, Pa., where he and Mrs. McRoberts seem to be in a place of real opportunity for deputation and Bible class work in addition to their duties in connection with the church.

Rev. and Mrs. K. Macleod, after their return from Great Britain in November undertook successful deputation work in and about Urbana on their way to their furlough home at Peru, Indiana.

Mr. R. B. Whittlesey, Secretary at Philadelphia, visited Altoona, Pennsylvania, in December for missionary and evangelistic services which were both well attended and fruitful.

Mr. and Mrs. C. H. Judd have been spending the latter part of their furlough in the United States where they have been used in deputation work in Michigan and Minnesota.

Rev. F. A. Steven, we are glad to say, has greatly improved in health and has made an extended tour addressing some thirty-two meetings in twenty-eight days, visiting Springdale

and Bellefontaine in Ohio, Fort Wayne in Indiana, Chicago, South Chicago, Oak Park, Springfield, and Madison in Illinois, and St. Louis, Missouri. In this visit he came in touch with students of the Moody Institute of Chicago, the Brookes Institute of St. Louis, and the Fort Wayne Bible School.

Mrs. G. Cecil-Smith spend a month (three weeks of November and one week of December) visiting in southern and southeastern Michigan, finding many openings which led to at least thirty-three meetings not counting other gatherings of less formal character. Among the places visited were Burlington, Union City, Pontiac, Port Huron and Detroit.

Miss C. A. Pike has returned to her station, Kiehshu, Shansi. The young ladies who sailed on October 10th with Miss Pike are now all engaged in studies at the Yangchow training home in the province of Kiangsu. One of them in writing speaks of their having just missed the full fury of the typhoon which caused the death of fifty-four persons in Yokohama. Again we thank the Lord for His preserving care of Mission travelers.

Rev. Charles Thomson, Representative of the Mission in Vancouver and vicinity, had very good meetings in November in Oregon and Idaho, visiting among other places, Sherwood and Pendleton in the former State, and Roswell, Parma and Boise in the latter, more openings appearing than his time allowed him to fill.

Dr. Jessie McDonald, who, since returning on furlough, has been at home with her mother in Seattle has also visited Idaho and spoken in various churches.



## Editorial Notes

PRAYER is emphasized in this, the opening number of the new year, by the cover text and the leading article. We wish all our readers would be intercessors and also Prayer Union members according to the explanation at the foot of page three. It is not only by the "heart attitude" that we can maintain "unceasing prayer." It may be very definitely accomplished by the enlisting of many members in all parts of North America and then round the world, till

"As o'er each continent and island  
The dawn leads on another day,  
The voice of prayer is never silent,  
Nor dies the strain of praise away."

In addition to the havoc of famine in north-eastern China and the raging of cholera in other parts, there come the reports of serious fighting in the west, mainly in Szechwan and its borders. And yet after making mention of all these things, our Acting Secretary in Shanghai, Mr. G. W. Gibb, writes: "The work in the field generally is progressing." We thank God for His overruling power and great mercy! Many of the contributors to this number give cheering evidences of successful ministry on the part of God's servants, the missionaries, and of faithful perseverance on the part of Chinese Christians. There are many cases of severe temptation and persecution. Naturally in consequence of the disturbed condition of various provinces, the number of baptisms reported to our office in Shanghai up to October 30th was a thousand less than at the same date of the previous year. These conditions demand our prayers. The chief work of the missionary is to so plant the Word that it may bear fruit in souls won for Christ. Have we—in view of all opposing conditions about which we have been hearing—prayed as we should this past year? Spiritual growth is not of nature or of human effort—man may plant and water, but God alone gives the increase.

The appeal for famine relief is being answered widely and generously by people whose hearts have been touched by the helplessness of stricken dying people. Yet, the task of feeding the famishing millions of China has been likened to the work of supplying the vast armies of the recent war. Then the resources of many nations were heavily taxed. Now we find ourselves asking the question, Is there going to be enough given to feed China in this time of extremity? The human view is pessimistic. Figures are set before us stating that a certain number of millions must perish while the smaller part of the afflicted population can be carried through the critical months. The funds given, all told, seem little more than five loaves and two fishes among the multitude. We naturally repeat the query, "What are these among so many?" Yet, as a friend of the Mission reminds us, this is a "challenge to our faith." It is the Lord Himself who is propounding the question, "Whence shall we buy bread that these may eat?" And by this He will prove us, for He Himself knows what He will do.

HE is able! He asks simply that we should place all that we can at His disposal, not holding back anything we ought to give. Then, looking up to heaven with our petitions, we can expect Him to bless and distribute, so that the provision will do far more than men think. Yes, and there may be more left over at the end than we were able to give Him at the beginning, but it must be put into HIS hands. No *human* agency can work this miracle; it is only He who can multiply the loaves in the dividing to the multitude.

"Beware of the leaven of the Pharisees and Sadducees" (Matthew 16:11). These words of Christ have not passed away. They stand as a warning for the present. The disciples, one day, crossing the sea of Galilee forgot to take bread. Their need of food was real and the mention of leaven made them concerned about their lack of loaves. The Lord knew they had need of these things. Yet, while they were restless and anxious for fear of physical hunger, He tried to impress on their minds the greater danger of accepting as spiritual food the lifeless things which certain men were teaching. To-day the famishing people in China are eating leaves, bark, roots, weeds, husks—anything to reduce bodily emptiness and provide substance to meet the awful gnawing of hunger. But these things are not food. They will bring only weakness, painful physical disorders, disease and death. We long to feed them! Can we conceive of people sending them other husks instead of nourishing food? But this is being done! In that dark land the heathen, with fear and craving, seek to save their perishing souls by the fruitless resource to wood and stone. Yet there are those professing to be bringing them the Bread of Life who are carrying to them mere husks, unsatisfying substitutes of the life-giving message. These present a gospel which is not the Gospel, a Christianity in which is an undeified Christ, a spiritual fare which is not "the Bread of God which cometh down from heaven," but a rising of leaven of the Pharisees and Sadducees. We scorn those who give a stone when asked a loaf. What terms can we use for those who essay to be missionaries and preachers and do not hold forth Him who said, "I am the Bread of Life; he that cometh to Me shall not hunger . . . Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves." We need in the Mission field and in the pulpits at home, not the alumni of those schools whose leaders reason, "How can this Man give us His flesh to eat?" but disciples of the stamp of Peter, who by the revelation of God confessed, "Lord, Thou hast the words of eternal life. . . Thou art the Holy One of God." We pray that God will guide and bless those who are ministering in famine relief. Let us pray also that He will bless those engaged in *spiritual* relief. May His Holy Spirit strengthen and use all faithful missionaries who truly aim to bring the unaltered Gospel and God's saving power to those that are perishing.



# MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, DECEMBER, 1920

## TORONTO

### MISSIONARY AND GENERAL PURPOSES

Date No.	Amount
1-1411	\$ 25.00
1412	12.00
1413	1.00
1416	13.17
1417	.01
2-1419	9.25
1422	5.00
1423	10.00
1424	50.00
1425	1.00
3-1427	10.00
1428	5.00
1429	2.00
1432	.90
1434	5.00
1437	4.25
4-1441	1.00
1443	10.00
6-1444	10.00
1445	25.00
1447	25.00
1448	25.00
1449	.25
1450	70.00
1451	10.00
1452	10.00
7-1457	25.00
1459	20.00
1462	2.00
1463	5.00
1466	10.00
1468	1.55
1469	13.00
8-1476	40.00
1478	250.00
1479	15.00
1481	5.00
9-1487	20.00
1489	15.00
1492	13.21
1495	2.00
10-1497	80.00
1499	5.25
1500	1.00
1503	1.00
1504	30.00
11-1508	12.00
13-1517	2.50
1521	50.00
1522	10.00
14-1527	17.40
15-1530	3.75
16-1538	25.00
17-1550	1.00
1551	47.51
1560	5.00
20-1567	2.25
1570	5.00
1573	5.00
21-1574	52.00
1575	5.00
1579	5.00
1580	5.00
1581	5.00
1582	10.00
1583	5.00
1584	5.00
1585	5.00
1586	3.35
1587	2.25
1596	5.00
1598	10.00
1599	1.65
22-1610	5.00
1611	5.00
1618	12.00
1619	6.00
1620	1.50
1622	20.00
1623	15.00
23-1630	3.50
1633	60.00
24-1639	15.00
1646	3.00
1647	10.00
1648	5.00
1649	2.50
25-1653 Anon	4.00
26-1660	13.65
1662	10.00
1664	1.25
1665	.25
1667	9.75
1668	50.00
1671	80.08
28-1673	50.00
1674	5.00
1676	5.00
1678	2.00
29-1684	5.00
1685	10.00
1686	75.00
1688	200.00
1689	2.00

### SPECIAL PURPOSES

Date No.	Amount
1-1406	\$ 12.00
1407	Famine 10.00
1408	Famine 5.00
1409	Famine 25.00
1410	45.00
1414	Famine 5.00
1415	Famine 2.50
1418	1.00
1420	3.00
1421	Famine 10.00
3-1426	25.15
1430	Famine 5.00
1431	Famine 33.00
1433	Famine 5.00
1435	10.00
1436	30.00
1438	Famine 100.00
1439	Famine 50.00
4-1440	10.00
1442	Famine 10.00
6-1446	Famine 10.00
1452	Famine 10.00
1454	6.00
1455	Famine 2.00
7-1458	Famine 20.00
1460	Famine 500.00
1461	Famine 100.00
1464	35.00
1465	75.00
1467	Famine 1.00
1470	Famine 5.00
1471	Famine 5.00
1472	Famine 5.00
1473	Famine 5.00
1474	Famine 5.00
8-1475	Famine 51.00
1477	Famine 10.00
1480	Famine 40.00
1482	Famine 10.00
1485	Famine 2.00
1484	Famine 1.00
9-1485	5.00
1486	16.00
1490	Famine 24.25
1491	Famine Anon 5.00
1493	Famine 8.00
1494	Famine 5.00
1496	Famine 21.00
10-1498	10.05
1501	5.00
1502	Famine 50.00
11-1505	Famine 5.00
1506	Famine 100.00
1507	Famine 20.00
1509	Famine 10.00
1510	Famine 4.25
1511	20.00
1512	Famine 19.00
13-1513	Famine 10.00
1514	Famine 12.00
1515	Famine 100.00
1516	5.00
1518	Famine .10
1519	Famine 3.00
1520	Famine 5.00
14-1523	Famine 1.00
1524	Famine 3.00
1525	Famine 2.00
1526	Famine 25.00
1528	60.00
1529	Famine 2.00
15-1531	Famine 25.00
1532	Famine 77.00
1533	Famine 5.00
1534	Famine 65.00
1535	15.00
1536	Famine 5.00
1537	Famine 5.00
16-1539	Famine 25.00
1540	Famine 500.00
1541	Famine 200.00
1542	Famine 5.00
1543	Famine 92.50
1544	Famine 3.40
1545	Famine 2.00
1546	Anon. 5.00
17-1547	Famine 10.00
1548	Famine 10.00

Date No.	Amount
17-1549	Famine \$50.00
1552	Famine 5.00
1553	Famine 25.00
1554	Famine 2.00
1556	24.50
1557	20.00
1558	Famine 5.00
1559	Famine 10.00
1561	Famine 2.00
18-1562	Famine 5.00
1563	Famine 5.00
1564	Famine 15.00
1565	Famine 12.00
20-1566	Famine 200.00
1568	Famine 5.00
1569	Famine 5.00
1572	Famine 5.00
21-1576	Famine 5.00
1577	Famine 4.25
1578	Famine 10.00
1588	Famine 5.00
1589	Famine 5.00
1590	Famine 5.00
1591	Famine 5.64
1592	Famine 1.25
1593	Famine 10.00
1594	Famine 5.00
1595	Famine 5.00
1597	Famine 9.25
1600	Famine 2.00
22-1601	Famine 1.50
1602	Famine 10.00
1603	Famine 10.00
1604	Famine 10.00
1605	Famine 10.00
1606	Famine 5.00
1607	Famine 2.00
1608	Famine 16.50
1609	Famine 10.00
1612	Famine 627.03
1613	Famine 20.00
1614	Famine 10.00
1615	Famine 10.00
1616	Famine 8.50
1617	Famine 5.00
23-1621	Famine 2.00
1624	Famine 5.00
1625	Famine 5.00
1626	Famine 10.00
1627	Famine 64.99
1628	Famine 250.00
1629	16.00
1631	Famine 100.00
1632	50.00
24-1634	11.25
1635	Famine 100.00
1636	Famine 100.00
1637	Famine 34.60
1638	Famine 25.00
1640	Famine 454.49
1641	Famine 25.00
1642	25.00
1643	1.00
1644	Famine 25.00
1645	25.00
1650	Famine 5.00
1651	Famine 1.25
1652	Famine 12.00
1653	Famine 5.00
25-1654	Famine 10.00
1656	1.00
26-1657	15.00
1658	5.25
1659	Famine 50.00
1661	Famine 5.00
1663	Famine 5.00
1666	Famine 20.00
1668	Famine 17.65
1689	Famine 5.00
1690	Famine 5.00
1691	Famine 2.00
1692	Famine 25.00
1693	Famine Anon. 1.50
1694	Famine 1.00
1695	Famine 8.25
1696	Famine 2.00
1697	Famine Anon. 5.00
30-1700	Famine 10.00
1701	Famine 11.00
1706	5.00
1707	Famine 50.00
1708	Famine 50.00
1709	Famine 10.00
1711	4.00
31-1722	Famine 1.00

\$5,877.60

## PHILADELPHIA

### MISSIONARY AND GENERAL PURPOSES

Date No.	Amount
1-1517	\$ 5.15
1519	30.00
1520	5.00
1521	10.00
2-1522	150.00
1523	2.00
1524	2.00
1525	1.00
1526	2.50
1528	23.72
1529	25.00
1530	5.00
3-1532	1.00
1533	.35
1534	18.09
4-1535	2.25
1536	60.00
1538	5.00
6-1541	5.00
1542	5.00
1544	.50
1545	25.00
1548	4.00
1554	20.00
1555	2.00
7-1556	10.00
1557	20.00
1558	15.00
1559	110.00
1560	50.00
1562	50.00
8-1566	20.00
9-1567	71.65
1568	48.30
1570	25.00
1571	10.00
1572	5.00
1573	59.10
10-1574	.35
1575	5.00
1576	20.00
1581	17.00
1582	20.00
1583	20.00
1584	2.00
1585	20.00
1586	9.25
11-1589	Int. 21.00
1590	100.00
1593	5.00
13-1594	1.75
1595	1.95
1596	3.85
1597	10.00
1598	10.00
1600	6.00
1604	10.00
14-1606	125.00
1607	10.00
1610	5.00
1611	5.00
15-1615	60.00
1617	20.00
16-1622	5.75
1623	100.00
1624	5.00
17-1625	50.00
1626	100.00
1627	Int. 50.00
18-1629	1.00
1630	25.00
1631	3.00
1638	10.00
1640	1.25
18-1641	1.25
20-1642	5.00
1643	5.00
1644	50.00
1648	200.00
1649	200.00
1651	2.00
1652	5.00
1654	1.55
21-1655	15.00
1656	12.00
1661	10.00
1662	5.00
1663	5.00
1664	14.72
1665	5.58
1666	10.38
1667	10.00
1668	50.00
1669	50.00
1670	5.00
1671	2.50
1672	10.00
1673	10.00

Date No.	Amount
22-1674	\$ 20.00
23-1679	50.00
1683	5.00
1686	5.00
1688	4.50
24-1689	10.00
1690	2.00
1691	10.00
27-1694	100.00
1695	2.00
1696	5.00
1697	10.00
1699	100.00
1700	5.00
1701	9.25
1712	10.00
1713	30.00
1714	50.00
1718	50.00
28-1723	3.00
1725	50.00
1727	6.00
1729	5.00
28-1731	5.00
1742	10.00
1743	5.19
1744	10.00
1745	18.00
29-1748	10.00
1749	10.00
1750	54.00
1751	15.00
1755	139.50
1756	5.00
30-1763	5.00
1768	150.00
1769	45.00
1770	20.00
1771	4.25
31-1777	5.00
1779	100.00
1780	10.00
1781	5.00
1783	36.00
1789	1.00
1790	10.00
1791	50.00
1792	5.00
31-1797	1.00
1804	5.00
1805	50.00
1806	49.87

\$3,819.05

### SPECIAL PURPOSES

Date No.	Amount
1-1518	\$ 1.00
2-1527	Int. 87.00
3-1531	13.00
4-1537	25.00
6-1538	10.00
14-1540	Int. 150.00
1543	Famine 6.00
1546	55.00
1547	125.00
1548	Famine 5.00
1550	Famine 10.00
1551	50.00
1552	15.00
1553	75.00
7-1561	5.00
8-1563	10.00
1564	15.00
1565	65.00
9-1569	Famine 15.00
10-1577	20.00
1578	5.00
1579	Famine 10.00
1580	Famine 25.00
10-1587	10.00
11-1588	Int. 266.08
1591	6.00
1592	12.50
13-1599	Famine 10.00
1601	Famine 10.00
1602	Famine 5.00
1603	Famine 5.00



以便以設耳

EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
FEBRUARY, 1921

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

CONTENTS	PAGE
THE GREAT COMMISSION—By the late Adolph Saphir, D.D.	19
WORK AMIDST WARFARE—By Mrs. H. West-nidge	22
THIRTEEN SUNDAYS AMONG KIANGSI CHURCHES By Rev. Wm. Taylor	24
THE POLITICAL SITUATION—By Mr. G. W. Gibb	25
FROM HOUSE TO HOUSE—By Mr. C. A. Bunting	26
THE FEAST OF LANTERNS—By Mr. J. L. Rowe	26

CONTENTS	PAGE
SUMMER AND AUTUMN—By Miss N. E. Gemmell	27
ON THE KWEIKI COMPOUND—By Miss S. P. Rough	28
EARTHQUAKE AND FAMINE—By G. W. Gibb	28
SEEING, HEARING, SAYING—By Miss A. M. Booth	30
ARRIVALS, DEPARTURES, MARRIAGE	30
PRAYER CALLS—PRAISE ECHOES	30
EDITORIAL NOTES	31

耶和華以拉

JEHOVAH-JIREH



THE MAIN STREET (BUT NOT THE BUSIEST PART OF IT) IN YUNNANFU, THE PROVINCIAL CAPITAL OF YUNNAN. THE GOVERNOR'S PALACE APPEARS IN THE DISTANCE ON THE HIGH GROUND AMONG THE TREES

Photograph by  
Mr. George H. Booth



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

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Director for North America

HENRY W. FROST, PRINCETON, N.J.

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Inquiries, offers of service, donations, or orders for  
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## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

## PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

### UNITED STATES

Albany, N.Y., Bible School, 107 Columbia St. .... 1st Thurs., 8.30 a.m.  
\*Bellingham, Wash., Alternately at Res., Mr. F. M. Mercer, 2132 Walnut St. and Res., Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res., Mrs. Rakestraw, 2518 Dana St. .... 1st Thurs., 8.00 p.m.  
Bethel, Minn., The Baptist Church. .... Wed. after 1st Sun.  
\*Buffalo, N.Y., Res., Miss Quadlander, 562 East Urica St. .... 3rd Tues., 8.00 p.m.  
Burlington, Mich., Sec., Mrs. E. J. Smith, Baptist Parsonage. .... 1st Tues., 2.30 p.m.  
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave. .... 1st Mon., 7.30 p.m.  
Detroit, Mich., Res., Mr. James Bain, 114 Stanford Ave. .... 3rd Fri., 8.00 p.m.  
Grand Rapids, Mich., Sec., Miss Nipa Everett, 434 Charles St., S.E., Wealthy St. Bap. Church. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Laurium, Mich., 1st Bap. Church, Sec., Mrs. Ed. J. Lee. .... 2nd Thurs., 7.30 p.m.  
Lockport, N.Y., Res., Mrs. W. B. Singleton, 189 East Ave. .... last Tues., 8.00 p.m.  
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie Ave. .... 2nd Mon., 7.45 p.m.  
Mound, Minn., Res., Mr. F. E. Tallant. .... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown. .... Each Fri., 8.00 p.m.  
Church of the Atonement, Cheltenham, Germantown. .... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res., Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Seattle, Wash., Refer to Mr. O. G. Whipple, 1816 38th Ave. N. .... 2nd Tues., 8.00 p.m.  
Sherwood, Ore., Res., Dr. Fosner. .... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2050)  
Brookes Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Brookes Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Hope Congregational Church, 1046 Semple Ave., Rev. J. Best. .... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Bartmer, Aves., Rev. R. L. Evans. .... Each Wed., 8.00 p.m.  
Res., Mrs. Carrie C. Koch, 5601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabanne Library, Union and Cabanne Aves., Miss M. J. Mathis. .... 4th Sat., 4.00 pm.  
\*Res., Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 pm.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe. .... 1st Tues., 8.00 pm.  
Res., Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
Res., Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res., Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brookes Bible Institute, 2051 Park Ave., (various countries including China). .... 2nd Sat., 7.30 p.m.

Superior, Wis. Res., Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.

Tacoma, Wash. Res., Mrs. Billington, 811 So. Junett St. .... Each Mon., p.m.

Ventnor, N.J. (Atlantic City). \*Res., Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.

### CANADA

Bolsover, Ont., At various homes. Sec., Miss A. M. McRae, R.R.I. .... 1st Wed., 3.30 p.m.

Brechin, Ont. .... 1st Mon., 8.00 p.m.

Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787). Res., Mr. Thos. S. Hughes, 212 17th Ave. W. (Phone M1652). .... 1st Mon., 8.00 p.m.

Res., Mrs. A. McLeod, 2110 9th Ave. E., (Phone E5214). .... 2nd Mon., 8.00 p.m.

Res., Mr. J. R. Morris, 901 17th Ave. N.W. (Phone M9065). .... 3rd Mon., 8.00 p.m.

Res., Mr. T. H. McCrear, 909 5th Ave. W., (Phone M9255). .... 4th Mon., 8.00 p.m.

Hallfax, N.S., At various homes. Sec., Mrs. E. L. Fenerty, Armdale. .... 2nd Mon., 3.15 p.m.

Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.). .... 1st Wed., 8.00 p.m.

\*London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... Each Fri., 3.30 p.m.

Montreal, Que., Res., Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.

Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.

Scudder, Ont., Sec., Mr. George E. Pegg. .... 1st Tues., 8.00 p.m.

Toronto, Ont. \*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.

Vancouver, B.C., Refer to Rev. Chas. Thomson, C.I.M. Representative, 1936 Keefer St. (Phone Highland 3044). .... 2nd Fri., 8.00 p.m.

\*Bible Training School, 356 Broadway West. .... 3rd Wed., 8.00 p.m.

\*Vancouver West, B.C., Union Church. .... 1st Tues., 8.00 p.m.

\*Victoria, B.C., Refer to Sec., Mrs. Jas. Lauderdale, 148 So. Turner St., (Phone 1212V). .... 1st Tues., 8.00 p.m.

Winnipeg, Man., Res., Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.

\*Meetings which are definitely devoted to the China Inland Mission as distinct from those remembering this Mission together with others.



# CHINA'S MILLIONS

TORONTO, FEBRUARY, 1921

## The Great Commission: The Church in Relation to the Nations\*

By the late ADOLPH SAPIR, D.D.

*"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matthew 28: 18-20.*

WHAT man or angel, I ask, could utter such words? Jesus saith that all power is given unto Him in heaven and in earth. High above all earthly thrones and heavenly dominions, He speaks of Himself as the Son, equal with the Father and the Holy Ghost. All nations, from the rudest to the most cultivated, and throughout the whole course of time, are to sit as disciples and learners at His feet: through Him they are to enter into covenant-relationship with the Triune God.

Only a few weeks before He uttered this heaven-high and world-wide commission, His cause had, to all human judgment and according to all outward appearance, failed; His plans had been completely frustrated; His work had ceased. Never had man, according to the world's view, been so entirely and irrevocably defeated. After His ministry of three years, what was the result of His words and works? His nation rejected Him, and preferred to Him Barabbas, who was a robber. The highest spiritual authority of the land had pronounced Him a blasphemer. The scribes, the pharisees, the high priest, the representatives of the law of Moses, of the covenant, and of the temple, judged Him worthy of an ignominious death. Roman justice thought Him too unimportant to protect Him against the hatred of His enemies, and to provoke the displeasure of the people they sought to conciliate. So He was crucified between two malefactors. His very disciples forsook Him and were scattered. The world rejected Him, and saw, in His death on the cross and in His burial, the conclusion and final destruction of His work and mission.

Remember this, and then listen to the words of the risen Jesus. With what royal and calm emphasis He asserts His omnipotence in heaven and earth. In perfect assurance of victory He sends messengers, not merely to His own people, whose language He had spoken, whose Scriptures He unfolded and fulfilled, who had witnessed His miracles and listened to His words—but to all the nations of the world, to bring them to the obedience of His faith. And consider whom He entrusted with this work. The very disciples who had been offended in Him, and had deserted Him in the hour of trial: Peter, who had denied Him thrice; Philip, who knew so little of Him, though He had

been so long with them; Thomas, full of gloomy doubt and obstinate unbelief: such disciples, weak and ignorant, He sends forth, relying on them as strong and invincible. And what are the weapons with which they are to conquer? The sword is the Word; the foolishness of preaching the message of Christ and Him crucified. And all the protection He gives them is a hostile world; all the resources He places at their disposal are not power or wisdom, not wealth or eloquence, but His own hidden, yet perfect, omnipotence, His real spiritual and all-sufficient Presence.

Truly Christ's kingdom is not of this world. Here is the weakness of God, which is stronger than man. The sheep whom Jesus sent forth in the midst of wolves are protected by an unseen Lamb, and they gain the victory with weapons which man's reason can neither discover nor appreciate. The commission which the risen Savior gave to His disciples, which no worldly ear heard, and which would have appeared to Jew and Greek an idle dream and foolish presumption, has now been tested by centuries.

There is one particular aspect of the command of Christ, Go and teach, or disciple, all nations—namely, its universality—to which I would now call your attention.

When Jesus was on earth He did not go to all nations, but confined His ministry to Israel. While He was with His disciples He saith unto them, "Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not." You remember how very emphatically He dwelt on the limits of His commission when the Syrophenician woman implored His help, and He replied, "I am not sent but to the lost sheep of the house of Israel." The exceptions which He made in obedience to the guidance of His Heavenly Father, and the spirit of love and joy with which He received the Gentiles, who were thus brought to Him by God, explain to us sufficiently the nature and reason of the limitation.

It was according to the divine purpose, according to the method of God's dealings with Israel and the nations, that Jesus should first go to His own people, preaching to them the gospel of the kingdom, and endeavoring to gather them under the wings of His mercy and holy love. He was Israel's Messiah and King. He was sent first of all to the children. He was a minister of the cir-

\* From the "Scattered Nation," London, England.



cumcision, to fulfil the promises made unto the fathers. He visited the vineyard which God had planted. The Angel of the Covenant came to His temple. But Israel itself was chosen in Him for the salvation of the world. And even during His earthly ministry in Israel, Jesus thought with joy and love of the Gentiles who should come to the light and enter the fold of divine peace. There is something very marked and thrilling in all the instances (recorded in the Gospel) of Gentiles received by Jesus.

The Lord marvelled at the faith of the Roman centurion and of the Syrophenician woman. He exclaimed, "I have not found such faith; no, not in Israel!" He said, "O woman, great is thy faith!" With what trembling emotion was His soul filled when He heard of the Greeks who had come to the feast, and who wished to see Him! "The hour is come," He said, "that the Son of Man should be glorified." In the tone of confiding friendship, He said plainly to the woman of Samaria what He had not said so simply to Israel, "I that speak unto thee am He." There is a tone of affectionate yearning in the words, "Other sheep I have, which are not of this fold; them also I must bring."

Jesus loves Israel with a special love. Nothing—not their unbelief and rejection of their Messiah—can change the peculiar position of Israel in God's plan and kingdom. Jesus is Israel's Messiah and King; His relation to them is peculiar and unique. But it is for the sake and for the benefit of the whole world that Israel was chosen. And now the time had come. The gospel of salvation was to be preached to the whole world: He who had formerly said, "Go not," now utters the command, "Go ye into all the world, and preach the Gospel to every creature." He throws open Samaria and all regions, even to the uttermost ends of the earth. The rejection of Israel's Messiah results in a two-fold dispersion. In judgment, the Jews are scattered among all nations of the earth; in love and mercy, in blessing, the church is sent to all peoples and tongues.

"All nations." The words, and the conception of universality, have become very familiar to us. This comprehensiveness, this universality of thought, love, and design, is from above; it is not human, but divine. No human mind ever rose to the height of this conception; no human heart ever expanded to the comprehensiveness and breadth of this affection; no human imagination ever dreamt of a union so vast.

The Bible, and the Bible only, taught firmly and clearly the unity of the human race.

"God, who giveth to all life and breath and all things, hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitations." Thus Paul preached at Athens. Significant is the place where the apostle made this declaration, for Athens represents the wisdom of the world; and in every age the highest earthly wisdom needs to be taught by the Word of God. We believe in the unity of the human race on the testimony of Scripture: whether science assents or contradicts is a matter of indiffer-

ence to us, as far as our faith and knowledge and certainty are concerned. We are one race, Scripture teaches; and in this fact are involved wonderful and important truths.

First, as we are the children of Adam, all human beings are equal, created in the image of God, forming one family of mankind, called to light and holiness and blessedness. As all truths, this great truth is confirmed and illuminated by the Lord Jesus Christ. In Him there is neither Jew nor Greek, Scythian nor barbarian. There is no inferior race, stamped to servitude and ignorance. The whole of humanity, descended of Adam, loved by the Father, has its centre in the Man Christ Jesus. All families on earth are to be blessed in the Son of Man.

This equality is, alas! also an equality in sin and in condemnation. The whole human race, forming a unity, fell in Adam. By the sin of one man, the many were constituted sinners. It is the whole world which is lost. Mankind, even the whole family of Adam, has departed from God, and is in a state of sin, condemnation, misery, and death. In Adam all have sinned, and death has come upon all. Here alone we have disclosed the solution of the marvellous fact of the universal prevalence of sin and misery; here we behold the source of the many rivers of selfishness, pride, lust, and moral evil, which run through the whole territory of human history.

But, thirdly, the unity of the race is a blessed fact when we remember that the Son of God became Man. He entered our circle; He took upon Him our nature; the Word became flesh. Let, therefore, the whole world rejoice; every one that is descended of Adam, that bears the human image, let him take courage, let him breathe hope, let him say with gratitude and joy, "Unto us a Child is born, a Son is given."

Man is created in God's image: the whole race is one family, fallen in Adam. Unto the whole race Christ is sent: He is given unto man as man—a new centre to the whole family of mankind.

Now Scripture, and Scripture only, teaches this grand truth about mankind. Here alone is the true idea of humanity; here alone is true catholicity.

The foundation is in the five books of Moses and the Prophets; the fulfilment is in Christ, as revealed by evangelists and apostles.

Who can read the first three chapters of Genesis without feeling that no human wisdom discovered, no human imagination invented, this sublime history? Contrasted with heathen mythologies and with modern speculation, how simple, and grand, and full of light, are the disclosures of the Scriptures! Here we see the source of the manifold streams of sin and misery which meet us in history. The universal prevalence of sin is accounted for, and through the awful darkness and enigma of sin shines the original dignity and high destiny of man, and the still more glorious and sublime promise of redemption.

Moses explains to us the diversity of the human race. The sons of Noah are Shem, Ham, and Japhet, and the whole history of the world was foreshadowed in the inspired prediction of Noah.



The dispersion of the nations at Babel (a fact of which historical evidence is continually increasing in strength and variety) is the preparation for the election of a peculiar people. But never is the unity of the race, or the world-wide love of God, lost sight of. The purpose of God is constantly announced—"The whole earth shall be filled with My glory."

And not merely is the history of Israel connected with the history of the race, and Abraham traced back to Noah and Seth and Adam; but before the history of the chosen people commences, God takes a farewell record of the nations, inscribing the names of their tribes in the Scriptures—thus assuring us, that though for a season He permits them to go their own way during the times in ignorance, yet He is also the God of the Gentiles, and hath foreordained their ultimate blessing and incorporation into His kingdom on earth. The book of Genesis is the true book of humanity. The promise to Abraham is, "In thy seed shall all the families of the earth be blessed." The glory of Shiloh, as predicted by Jacob, is, "To Him shall the nations be gathered." The jubilant tone of all psalms and prophets is, "Praise Him, all ye nations; Messiah is a light to lighten the Gentiles. Distant isles shall know His truth; all heathen people shall forsake their idols, and walk in the light of Jacob." Israel is the central nation; Israel's Messiah, Centre of Israel, and of the world; Jerusalem, not Rome, is the God-chosen centre of catholicity.

The purpose of God, world-wide in its final aim, appears at first hidden in the election of one nation.

Israel was separated from all other nations; God isolated them. He fenced them round by His marvellous dealings and by the peculiar law which He gave them. They dwelt apart, in every sense of the word. They were not sent forth as ambassadors of God's truth; their mission was not to be aggressive. The light was to burn in Judea with an intense and concentrated brightness, and the promise given to Israel was that all nations should be attracted by Jerusalem's glory, and come to worship Israel's God.

The nations of the world, for whose sake Israel was chosen, await yet the restoration of God's people, through whom they are to be blessed. When Israel returns unto Jehovah and their King David, then the ancient predictions shall be fulfilled—all lands and kingdoms will be filled with the knowledge of God; the reign of the Son of Man shall commence, and from the river to the great sea the Lord shall be worshiped and glorified. Not till then shall the kingdoms of the world become the kingdoms of God and of His Christ.

Such is the purpose of God, as revealed in the Prophets before the advent of Christ. Such was the expectation of all faithful Israelites. They waited for the Messiah, who would redeem His people and be a light to lighten the Gentiles; who would bring all nations to join Israel in the worship and obedience of Jehovah. That they themselves, as a nation, would reject the Messiah, and that between the first advent in humility and the second in glory a long interval would intervene, was hidden from their view. The two events appeared to them as one; they expected Messiah to come and

reign, to usher in the last days of fulfilment. As two mountain heights seen from afar merge into one, the long distance between them being concealed, so they beheld only one advent. The mystery of the long church interval was not revealed as yet.

Israel's rejection of the Messiah must have appeared to human reasoning as the frustration of God's plan, as a dark enigma, as a sad and fatal termination of the history of God's kingdom. But Israel's unbelief cannot make void the promises of God. The fall of Israel becomes the occasion of a new and more wonderful manifestation of divine grace and power and wisdom. God hath not cast off His people; the gifts and callings of God are without repentance. All Israel shall be saved, and then from Zion streams of blessing shall flow into all lands. But during the period of Israel's national rejection God's merciful purposes are carried out through a new creation of His love and power—the church of Jesus Christ.

Simultaneous with the rejection of the Gospel by Israel is the origin of the church. Not, as even apostles at first imagined, are Gentiles added unto Israel and incorporated into the nation; but the church is the body of Christ, gathered from among all nations by the Holy Spirit and united with Him, who is the Head, the glorified and exalted Redeemer. In the church is neither Jew nor Greek. Chosen from among all nations and tribes, the church is in the world a light and a witness, testifying of the grace of God, bringing salvation which hath appeared, and of the judgment and glory which shall be manifest at the second coming of our Lord. The object and the mission of the church is to gather, through her testimony of truth and love, a people who by faith are saved, and by the Holy Ghost are separated from the world, serving God, and waiting for the return of Jesus.

The church is in and for the world, yet not of it. She has been delivered from this "evil age." She is to be and labor among all nations; yet she is above all nations, having her citizenship in heaven, and waiting for the manifestation of the kingdom of Christ.

She is to benefit the world as light and salt, irradiating the darkness of God-estranged humanity, and preventing the rapid development of its intrinsically evil character; yet the church always remains to the end of this dispensation distinct, and in reality opposed to the nations among whom she lives and whom she blesses. Like her divine Master, she is not of the world. God has chosen her out of the world. There are many Christians among the nations; according to the divine purpose there will be Christians among all nations. But there are no Christian nations. There is no nation during this dispensation, who in repentance and faith and renewal has died to the spirit of the world; who in meekness of heart, as children of God, inherit the earth; who believe God's truth and seek God's glory; who pursue spiritual and holy methods, and prize heavenly and substantial realities.

The church of Christ is born out of the death of natural life. She is rooted in Golgotha; she commences with the first day of the week in the power of a new, a resurrection life. How can nations, the



majority of whom are not regenerate, and whose whole spirit, aim, and method are worldly and not heavenly, ever be regarded as Christian? How can we so far forget the character and dignity of Christ as to imagine that during the last centuries the kingdoms of Europe have fulfilled the promise of Christ's reign on earth, of the Father's kingdom, in which His name is hallowed and His will is done?

Jesus predicted: "Ye shall be hated by all nations for My Name's sake." Yet the church loves all nations; she yearns over all human beings, whatever their age, condition, and culture. She instructs kings, and teaches wisdom, judgment, and equity to senators. She testifies to the rich of mercy and humility and charity. She ministers especially unto the lonely, the sorrowful, and the afflicted, directing them to the true Fountain of peace and of consolation, to the only rest and strength of the weary. And in the exercise of her heavenly and catholic mission she is independent of outward position and circumstances. The blood of the martyrs became the seed of the church; and from the catacombs, where the persecuted disciples of the Crucified met, His Name went forth victorious, to destroy idolatry and heathenism, and to subdue thousands of hearts to the only blessed Master.

The church of Christ can speak in simplicity to the most ignorant and degraded tribe, and bring the light of divine love to illumine the night of barbarism and superstition; and she is able to enter into the thought of the most cultured; and, possessing the wisdom which is from above, she is able to interpret aright the elements and presentments of truth, and to satisfy the nobler aspirations and longings which, amidst the errors and sins of humanity, testify alike of our fall and grandeur. And though few believe her report, and she expects that the spirit of the world, opposed to God and Christ, will yet manifest itself more fully and intensely, she is full of hope, knowing that the kingdom and the power and the glory are God's; that Christ shall appear and reign with His saints; that all nations shall yet praise the Lord, and the whole earth be filled with His glory.

## Work Amidst Warfare

[By Mrs. H. WESTNIDGE, Fushun, Szechwan

SINCE May this city has changed hands five times, each time with fighting and all the accompanying strain and anxiety. The struggle had been between the Szechwanese and the Yunnanese, representing the two big provinces in the west. The former is by far the wealthier of the two and therefore worth fighting for, according to the reasoning of Yunnan.

During June there was continual fear on the part of the people, and numbers came to us for protection. We did not allow them to bring anything more than their pukai's (mattresses) and their necessary clothing. This upset some of them very much, as they looked upon the Fuh-in-tang (church) as being absolutely safe, and therefore a very convenient place for their belongings. But, as you can imagine, it was quite impossible. Some were on the premises for several weeks, and many young girls stayed two or three months.

One day we had over three thousand people tak-

ing refuge on the premises, the majority of them standing. The reason for this was that the Yunnanese had apparently been driven back. But it was only strategem. They retired for a way, then turned and chased the Szechwanese back. When this same thing happened three years ago, the Yunnanese re-entered the city, shooting and stabbing everyone they met on the street. Now, the poor people were terrified lest the same fate awaited them, so men, women and children just crowded in, the men for a few hours till the immediate danger was over, and the others for the greater part of the day.

We stood at our front door with the Red Cross flag, and Mr. Westnidge begged the soldiers to respect life and property. To some extent they did so. Some of the under officers were most insistent that we were hiding Szechwanese on the premises, and nothing would persuade them that we were not. So we suggested that they should look for themselves. As it was not wise for my husband to leave the entrance door, I took them round the place. You can imagine the consternation among the refugees when they saw the dreaded soldiers in their midst, but God undertook for us. The men behaved well and told the women and children not to fear.

After the occupation of the city, things quieted down, though no normal amount of business was resumed. The weather was getting very hot, as we were into July. In a short time the fighting ceased in all the surrounding districts. Very many of the poor soldiers were ill, for cholera this year has been taking a heavy toll in city and country, both in the armies and among the people.

As the ordinary Chinese undertakes nothing in the way of prevention, it has been very difficult to cope with the awful scourge. In one case Mr. Westnidge gave an inn-keeper money to burn his mattresses; but whether it was done or not it is hard to say. When one realizes that the people will not believe that smallpox is infectious and make no attempt to isolate the one who is ill with it, it is not surprising that cholera was thought of in the same way. They are terrified when stricken, and many died from sheer fright.

One man came saying that his wife was ill and that it must be cholera.

I suggested medicine.

"Oh no!" he exclaimed. "It is of no use. I am now going to buy wood for her coffin."



GREAT IDOLS IN CHEKIANG. THEIR SIZE CAN BE JUDGED FROM THE CHILD IN THE FOREGROUND  
Photograph by the late Mr. A. O. Loosley



But I said, "Why not try medicine?" I offered to go and see her. But that, he assured me, was not to be thought of.

We eventually persuaded him to take her some cholera medicine, and urged him to tell her not to be afraid and she might get better. The next morning he arrived with a brighter face. She was still alive, and she did get better, though slowly.

Early in July we began to think it would be possible to get away to the hills during the lull in the fighting, for everyone thought that after the great heat was over and the armies were reorganized, they would commence fighting again. So we eventually got away for several weeks on some heights two days' journey from here, where many of our Canadian friends also go for the summer. We had a most enjoyable time, and came back feeling fit for whatever lay before us.

Before we left the hills we heard that fighting had begun in Chengtu, and we knew it was just a question of time before they would reach our city. We are on the bank of a small river and are a kind of buffer between the wealthy Salt Well district and a large town on the Yangtse river, one of the chief bases of the Yunnanese armies.

We had not been back many days before trouble began and we went through the same thing again. Hundreds of wounded passed through here and our small Red Cross branch was taxed to its utmost limit. During three days of one week, we attended five hundred men. Some needed dressings changed, some had never received any attention and were in a pitiable condition. We had practically to do everything ourselves for them, for while several of our church members were willing to help, yet a Chinaman is frightened at seeing blood, and some of the poor fellows were saturated.

It made us realize afresh the great need of doctors to train the Chinese as doctors. Some of the armies had their Red Cross equipment, but it was pitifully inadequate to meet the demands.

The Yunnanese have now been driven back to their own province. The shops are being opened and a little business is being done; but not much, as no one is certain that they have gone for good. Since their departure the robbers have again got the upper hand. The Yunnanese seemed to keep them in check.

Many of these robbers, or rather highwaymen, are disorganized bands of soldiers whose officers are out of power and therefore have not the money to pay their men. Consequently as the soldiers have to live, they just take whatever is convenient. Their latest method is to kidnap someone who is either wealthy himself or has rich relatives and hold him for a ransom and thus get an enormous sum of money. A rich salt well owner is considered a great prize, and it is common to name such a one a "fat pig."

Just at present we are very quiet here, and I am sorry to say very few are coming to hear the Gospel. We find, as do many others, that while these conditions that I have mentioned give a wonderful opportunity for the refugees to hear the truth—and while they are on the premises we do all we can to present the Gospel to them—yet, in the end it does not seem to work out for much spiritual advantage. At the time, they are too frightened to be more than just glad they are in safety. They keep wondering if their houses and belongings have been spared and though they listen with their ears, their hearts are too anxious to pay any real attention to the teaching about God and the Lord Jesus Christ.

When the danger is over, they just seem to melt away; and whereas in the time of trouble we wonder where they can all be put, we now wonder where they can all have disappeared to. Of course, I know that some—indeed many—have been able to hear about God. They have been present at worship and the Holy Spirit can work in their hearts, and that is what many of our Christians are daily praying may take place. But, looking at it all 'round, these unsettled days rather hinder God's work than further it.

Our work in the dispensary is very encouraging, and also our Red Cross work. As far as possible every soldier received a Gospel portion or a picture tract. It was often impossible to speak to them but we have proved over and over again that God is able to work through His written word without any human help. So we just pray as the books and tracts are given away that the readers may be influenced to think over what they have read and we know that they who sincerely seek the Lord truly find Him.

Some days we have fifty or sixty people in while the dispensary is open. Other days not so many. But on an average over thirty people a day are attended to. This proof that we care about them and are willing to do all we can to help and alleviate their sufferings, is a great help when we come to tell them of the God who loves them and the Savior who was willing to die for them.

During the lull in the disturbances, my husband and a fellow missionary from another district were able to hold a short series of Bible studies in the surrounding market towns, and considering the unsettled state of the people the attendance was good and the interest well maintained.

Now before the cold weather sets in Mr. Westnidge and our evangelist helper hope to visit all the small markets by the side of the river and the many inland villages, selling books, preaching on the streets, and engaging in individual conversations.

As you can imagine the work among the women



MISSIONARIES AT THE FOOT OF A GIANT IDOL NEAR FUKIANG, KANSU  
THIS IS ALL THE CAMERA COULD TAKE IN—THE TOES RESTING ON  
A LOTUS FLOWER. THE REST OF THE IDOL IS IN PROPORTION

Photograph by Mr. George K. Harris



has not been easy, as so many have been afraid to come out. The past half year, the girls' school was not opened. Parents were unwilling to let the children come, so that it was not wise to attempt school till things were quieter.

Please remember in prayer the many problems

that meet us day by day. This district is full of great opportunities, but we need more help to effectually carry on the work. We join with you in prayer that the Lord of the Harvest will speedily thrust forth more laborers into His field for they are truly white unto harvest.

## Thirteen Sundays Among the Kiangsi Churches

By Rev. WILLIAM TAYLOR, Superintendent of the Province of Kiangsi

PERHAPS a few notes of my recent journey will be of interest. I was just thirteen Sundays on it! I started from Shanghai, Saturday, September 11th, not long after attending one of Mr. C. G. Trumbull's helpful meetings in the Union Church.

Miss Reynolds, from

Kansas City, traveled on the same steamer with me up the Yangtse River. We had a quiet Sunday on board, reaching Chinkiang Sunday evening, Wuhu the next day and Kiukiang on Tuesday afternoon.

After a couple of busy days in Kiukiang, I went by train to Nanchang, and had my second Sunday there, leading our morning Chinese service and also speaking at the Chinese Y.M.C.A. to a goodly company of young men. From there I went by boat (towed by a small steam launch) to Anjen, having some friendly fellow passengers who listened well to the Christian message. One of them, a merchant named Li, gave considerable time to reading a copy of Matthew that I had, talking to me of it, and of politics and Japan. He was a clever, kindly, educated man, for whom I would suggest prayer.

My third Sunday (September 26th), was in Anjen, a busy day of meetings, etc.—with multitudes of mosquitoes!

From there, I went by sedan chair to Tungsiang, where nearly a full week was spent, including the fourth Sunday. The work there is slow, and not a few things gave us concern and cause for prayer. But there were some real joys, also; among these being the examination and baptism of three persons.

From Tungsiang I went to Fuchow where cholera was raging and many had died. I had some days here with Mr. and Mrs. Gasser, Mr. Gasser kindly going out with me to some four of his outstations. The work seemed vigorous and encouraging. The country appeared fertile with fields of indigo, beans, rice, water chestnuts, buckwheat, turnips, etc. We also visited the city of Ihwang, one of the centres of the ramie or grass-cloth industry, and a district



of peculiar beauty with red sandstone hills in and near the city and plantations of the camelia (the nut of which is used for oil) which are particularly attractive.

We went on, in rain, to Tsungjen (Chungjen on the map) for the fifth Sunday. Here we had a busy and blessed day with Mr. and Mrs. Cerny and a goodly company of earnest, attentive Chinese Christians. A communion service was held on Sunday afternoon. Mr. Cerny escorted me to one of his southern outstations, he on horseback and I in a sedan chair. It rained most of the day as we traveled among and over the hills. The road in some places was bad, and in the afternoon after we had crossed a high pass over a wooded range, we descended on the southern side to the walled city of Loan. This is a small, secluded place where there are two baptized Christian men. One of these is a shopkeeper on the main street, in whose shop the Sunday and other services are held. He welcomed us, gave us a hot Chinese meal, arranged for an evening meeting, and vacated his own bedroom for us to sleep in! May many more in that seldom-visited city turn to Christ and live!

I went on alone from here, through a hilly, beautiful country (with miserable inns) to the city of Yungfeng, for the sixth Sunday. The Finnish ladies who as Associates of our Mission live and labor here, gave me a most hearty welcome. It was ten years since my previous visit and there were many changes in the work and membership. I had some good meetings for Bible reading and prayer with the Christians and ere I left for Kianfu (a journey of a day and a half overland) they literally loaded me with gifts. I thought of what we used to hear so often from critics of a certain class about "rice Christians!"

In Kianfu (my old station) I spent some five and a half days, during which time five of the senior workers from as many stations in south Kiangsi, met to organize a "district gathering" which we trust will help to unite and educate the growing group of churches, bringing yearly, D.V., one Chinese and one foreign worker from each station for a time of prayer and consultation. Will you pray for this new venture? In two other parts of Kiangsi plans for similar gatherings are now being made.

After spending my seventh Sunday in Kianfu, I traveled westward for nearly three days, to Yungsin, over ground familiar to me ten years before. Another band of our Finnish lady workers labor here. When about two miles from the north gate a company of the local Christians and the Mission school children met me with flags, music, and singing. Then a procession was formed,



escorting me to and through the city, to our Mission house, where the ladies themselves welcomed me. It was an exhibition of respect and love that touched me! I could not but think of my visit to the same city over twenty years earlier when the first company were baptized. There is now a vigorous church of some 150 members, who are advancing along the line of self-support.

The day following my arrival at Yungsin a public reception was given me in the church. After a hymn and prayer, the school children sang, an address of welcome was read, then refreshments were served in adjoining rooms—all arranged, paid for and carried out by the Chinese Christians. The church was nicely decorated with bamboo, cedar, flowers and flags.

In the succeeding days, I led and spoke at some six meetings when much time was given to prayer and quiet waiting on God. I had my eighth Sunday there and then traveled on horseback over the mountains to the southwest of the Yüanchow district.

After crossing a high pass which gave a magnificent and extensive view, I was just descending the steep stone road when Mr. R. W. Porteous and a band of his Christian men met me and escorted me to one of their outstations. Here in about seventy minutes I had a brief meal and a meeting, and was then off across a fertile and populous plain to another outstation, where we arrived after dark. I spent two full weeks, including the ninth and tenth Sundays, in the Yüanchow district, visiting with Mr. Porteous, thirteen of the twenty-two centres where regular work is going on, and seeing much to call forth praise, worship and prayer.

I spent part of one most interesting day with the "Sixth Biola Preaching Band" who are doing splendid work in the markets and villages on the Hunan border. I shall not soon forget the forenoon meeting I had with the Band, and their eager attention and prayers. Let us pray much, and with thanksgiving, for Dr. Keller and his fellow-workers in this important work.

My eleventh Sunday was spent with Mr. and Mrs. Spohr and a nice company of Christians in Linkiang, where I remained for some days of quiet rest and a few meetings.

Mr. Spohr went down by boat with me (on a windy, rainy day) to Changshu where I had my twelfth Sunday, meeting with a small company of Christians.

Then, I traveled by launch down the Kan River to Nanchang, and after two days there, crossed the Poyang Lake, on a small sail boat, to Jaochow. The "Lake" was such only in name for almost the whole area we passed through was a great sea of semi-liquid mud traversed by a number of channels of deeper water in serpentine formation. From about May till October, our Lake is a lake. Then the high water of the Yangtse River, near the city of Kiukiang, overflowing into our lake gives a depth of ten to thirty feet where for the rest of the year there are only mud flats. In the early spring these flats are carpeted with fresh green grass. There is

a great difference in the aspect at different seasons of the year as can well be imagined.

I reached Jaochow in the rain. I was heartily welcomed, however, by Dr. and Mrs. Judd and the ladies (Miss Collins and another) and spent my thirteenth Sunday and some other days with them. The little church here has made real progress in self-support, or rather towards it, paying some half of the support of the two local Chinese male workers. The medical work, among both men and women, goes on steadily and with encouragement. We trust and pray that our Middle School (for boys) here may soon be re-opened—we have been waiting for years for a worker to take charge of it.

Altogether, out of some ninety days on this trip of "thirteen Sundays," forty-five were wholly or partly spent in traveling. A number of them were long, hard days, beginning on the road at dawn and ending at dusk in a dirty inn filled with a curious crowd. Others were easier days, where one traveled amid beautiful scenery and came in the end to a clean bright station where there was loving attention. Some fifteen hundred miles were covered; approximately, half by water and half by land. Some one hundred and fifty miles were covered by walking, the rest were done by sedan chair, horseback, or train. Nearly forty stations and outstations were visited and some sixty services led.

In many places it was good to see increased attendance and to hear of increased self-support. This latter is an encouragement, not only to us workers but also to our donors at home, for it has been well said that one of the most substantial proofs of the Gospel taking root, is the willingness of the converts to support the work. So let us offer up praise, as we continue in prayer.

## The Political Situation Better

By GEORGE W. GIBB, M.A., Acting Secretary, Shanghai,  
December 3rd, 1920

THE situation throughout the greater part of the country having somewhat improved our fellow-workers have been able more freely to visit the outstations in connection with the various centres, and from a large number of letters received it is evident that the work is being carried on much more energetically than was possible during the past few months when hostilities were being engaged in.

Conferences have been held at which the presence of the Lord was felt, and the number of baptisms have greatly increased, although up to the date of writing we are still considerably over one thousand below that of last year.

Although the situation throughout China is quieter, yet in view of the large number of brigands by which many parts of China are infested, the cruel murder of the Rev. W. H. Gillespie of Manchuria, and the recent trouble in Ichang caused very largely by defeated soldiers, it is of paramount importance that definite, earnest and believing prayer should be continually offered.





PRESENT AND FUTURE WORKERS IN KANCHOW, KIANGSI. PLEASE PRAY FOR THEM! AT THE LEFT ARE THE SIX MEMBERS OF THE BAND UNDERTAKING HOUSE-TO-HOUSE VISITATION SPOKEN OF IN MR. BUNTING'S ARTICLE. AT THE RIGHT IS SHOWN THE BOYS' SCHOOL, WHICH IS UNDER THE CARE OF MR. J. R. ROWE, HAVING MILITARY DRILL IN SCHOOLBOY UNIFORMS

## From House to House in South Kiangsi

By Mr. C. A. BUNTING, Kanchow, Kiangsi

OUR district here is very large and includes the greatest number of unevangelized cities in this province. We still have three hsien (county) cities without any settled work, and over one hundred market towns also without any permanent witness for the Gospel. Many Scripture portions have been distributed and tracts innumerable given away, but owing to the size of the district and the scarcity of workers (both foreign and Chinese) any interest shown on a book-selling trip can not easily be followed up. Yet only this week (November 20-27, 1920), two men came in, for a talk, from a city over fifty miles east of here, and they, through having read a Gospel could tell me a good many facts of the New Testament. They asked that a place might be opened in or near their city but I could only promise to send a colporteur or other worker as we could find time.

Some years ago I made a rough estimate of the time, money, and men needed to proclaim the good news to every home throughout the district and many have been praying for this since. We have only this month got started on this house-to-house evangelism. Our leader, Mr. Wang, through the kindness of Dr. Keller of Hunan, was able to spend some time with one of his bands and also to attend the summer gathering at Nanyoh.

This was a great spiritual blessing to him and he returned a different man. He is now out with five others at this work making his centre at Nankang, and from reports which have reached me they are being blessed in the work. Many homes have been visited, gospels or tracts left, and a straight talk on the Gospel given. Some seem genuinely interested in the message. Evening Gospel meetings are held and large numbers attend.

These men have a regular course of Bible study daily; aroused by bell at six in the morning, they first have a time for private devotions, then a Bible study class, after which they breakfast at nine. From ten until four they are out visiting and distributing tracts and books. On their return each pair (for they go out by twos) reports on the day's work, to the assembled company.

This one band would require about ten years to cover this large district. We wish we could double, treble or quadruple it and thus hasten the time. We ask all who read these lines to make a point of praying daily for these men that they may be able to lead many to the Lord.

## The Feast of Lanterns

By Mr. J. L. ROWE, Kanchow, Kiangsi

TO-DAY (March 5th) is only the fifteenth of the 1st Moon of the Chinese New Year, and is the Feast of Lanterns. The Dragon is the author of this custom, and from the inception of spring (February 5th) till to-night, men and lads go round the streets and into people's houses carrying a large lantern made in sections in the shape of a dragon. At night each section is lighted with a candle (decorated streamers connect the sections) and the men perform a sort of dance, to the accompaniment of the beating of a gong and the explosion of crackers, whirling the sectional lantern about above their heads—each man supporting a section on the end of pole. It looks very childish to see men capering about like this, but remember that the power of the unseen world is at the back of all such performances.

The majority of these dragon lanterns have *seven* divisions. Has the underlying principle anything to do with what John saw in the Revelation: "And behold a great red *dragon*, having *seven* heads. . . . and *seven* crowns upon his heads. And his tail drew the third part of the stars of heaven"? The tail of this Dragon draws over *three hundred millions* of the inhabitants of China!

While I write, the air is charged with the cannonade of crackers in honor of the festival and the outward expression of the people receiving the god. To-day, dinner tables will be adorned with special dainties, and to-morrow the "flesh" (paper and adornments) of these lanterns will be torn off (the skeleton being left over till next year to be re-decorated) and taken down to the riverside and burned; the ashes being carried away by the river which is the "home" of the Dragon. The above facts are from personal observation and gleaned in



conversation from the people. I was told a few minutes ago that if there is any epidemic, famine or drought, the dragon is made of straw with a few sticks of incense stuck in his head, and a round of the houses is made to drive out the demons of disease, etc.

In the classics it says, "When the villagers were going through their ceremonies to drive away pestilential influences, he (Confucius) put on his court robes and stood on the eastern steps." A footnote of explanation gives, "The officers led all the people of a village about, searching every house to expel the demons, and drive away pestilence. It was conducted with great uproar, and little better than a play, but Confucius saw a good old idea in it, and when the mob was in his house, he stood on the eastern steps (the place of a host receiving guests) in full dress." Not alone Confucius or the Chinese, but many in so-called Christian countries think "it is a good old idea" to worship "the great dragon...that old serpent, called the Devil, and Satan, which deceiveth the whole world."

Well, we have recently had some special meetings to strengthen our hands against this old Serpent. The morning and afternoon sessions were occupied with classes and open meetings for all, in the chapel. For three evenings we had from 170 to over 200 outsiders in to hear the Gospel. We had issued special invitations on the principal streets of the city, and it was good to see the response, and to see our chapel almost full with an attentive audience listening—some perhaps for the first time—to the old story of God's love to the sinner in the redeeming work of Christ.

Dr. Hsiao spoke with power on one of the evenings, and during his address he said, "Now say after me, 'Jesus loves me'." The people were not used to this, and so there was not a full response, but one Christian at least was helped by it. At the testimony meeting last Sunday night he said, "Ever since my loss over the speculation that I made, I have not had a restful night, but when I repeated the words, 'Jesus loves me,' I said to myself, 'Yes, after all, Jesus loves me still'; and I slept well that night, and have felt ever so much better since." How often the language of babes carries more of the Spirit's power with it than the most erudite utterances.

## Summer and Autumn in a Kiangsi Station

By Miss NINA E. GEMMELL, Yüanchow, Kiangsi

THE summer has passed and the autumn has quickly come, bringing with it the usual round of school duties. We are thankful for the increase in the attendance in the girls' school—the boarders increased by four. This may not seem very many but when one considers there are just that many more homes where definite Bible teaching will enter, it means much.

Two of the day scholars have not been able to return on account of the presence of soldiers. It is unsafe for them to come through the streets. We had sixteen girls until last week when one mother came to take her daughter home to be married.

One of the girls who was here last term was married during the summer to a young man in one of the preaching bands in the Pinghsiang district. As this girl had spent most of her sixteen years here on the compound the marriage was held here in the chapel. Mr. and Mrs. Porteous were away at Kuling, so to Miss Twizell and myself fell the interesting and important duties connected with the marriage festivities.

That the bride had been much with foreigners might have led one to expect that her taste with regard to decoration at least would have been more or less Western. Not so! It was decidedly Chinese. We therefore got out all the procurable shades and tints of red cloth there might be to decorate the chapel. A supply of paper roses in all colors, that had been used last year, were arranged in rows across the platform, pinned in clusters to various draperies, and tied to unadorned table corners. We had also several large vases of red flowers from the garden. We brought in all the red chairs available. The chairs of the bride and groom were covered over with red scarfs and cushioned with red cushions, while before them on the floor lay a red rug. All these were of different shades!

The bride, by getting up early, had managed with the aid of the school girls, to be ready by nine o'clock. She wore a large crocheted collar of many colors over her dark green dress, her shoes, made by a former schoolmate were black worked with pink flowers. In her hair were shining ornaments of tinsel, bits of glass and other glittering things. When ready the bride accompanied by the Chinese doctor's wife led the procession of school girls, friends and servants, Miss Twizell and I following. The groom coming from another part of the compound, wore a bright blue Chinese gown with a black net overjacket. In the chapel they sat in the red-cushioned chairs facing the Chinese doctor who performed the marriage ceremony.

The service was truly beautiful and we pray a blessing upon their united lives and a great strength to be given to them in this heathen land.

After the ceremony the usual Chinese tea and candies were enjoyed and the couple left by chair for their home.

In the girls' school this term we have classes in the making of Chinese shoes taught by one of the Christian women whose two little girls attend school. Mrs. Porteous and Miss Rugg take the Bible classes in both the boys' and girls' schools. We do not have many boys at present. Perhaps this is owing to the soldiers and to the "flu," which has made its appearance in the city.

Only yesterday, the schoolboys began their daily drill, using their soldier uniforms. Of course the uniform helps them to drill better—even the smallest one does well in a suit several years too big for him. I have two of the tiniest boys for arithmetic. They learn rapidly and are interesting to work with. In rainy weather they come in the hob-nailed shoes which they change upon arrival. Their large flat umbrellas make the smallest look like little mushrooms. They bring with them their lunch, consisting of rice and a bowl of some vegetable with bits of meat and red peppers—all of which is warmed up for them at noon.





(LEFT) A CHRISTIAN FAMILY OF KWEIKI, KIANGSI. WITH THE EXCEPTION OF THE FATHER (STANDING AT THE BACK) ALL HAVE BEEN OR ARE EXPECTING TO BE, CONNECTED WITH THE MISSION'S SCHOOLS. THE MOTHER (SEATED IN THE CENTRE) WAS A SCHOOLGIRL, THE TWO MARRIED DAUGHTERS BESIDE HER HAVE BEEN SCHOOLGIRLS, THE THREE CHILDREN IN FRONT ARE PRESENT DAY PUPILS, THE ELDEST BOY AT THE BACK HAS JUST FINISHED HIGHER PRIMARY, AND THE TWO BABIES (UNCLE AND NEPHEW!) ARE COMING ON FAST FOR THE KINDERGARTEN. (RIGHT) CHILDREN AT KWEIKI ENJOYING A KINDERGARTEN GAME



On Saturdays I hear them repeat their weekly lessons. The way they swing their arms and legs, in fact the whole body, would make the ordinary person dizzy, one of them often rotating several times in the course of repeating a page. Saturday mornings they also have a half hour of music including the singing of hymns, the favorites being, "Stand up, Stand up for Jesus," and "Hold the Fort," which they sing with all their might.

The students are bright and quick at their lessons but the first aim of the school is to bring all into direct contact with definite Bible teaching, giving them the advantage of a Christian education.

With the arrival of General Chang's troops early in the summer came a cholera epidemic. At the General's request we sent to Changsha for help and Dr. Hadden of the Yale University Hospital came, bringing with him two Chinese doctors. There has not been much of it lately in the city but in the outlying districts we hear there is a good deal.

The soldiers have been quite well behaved, though at times they get out of hand and think nothing of beating up a butcher to get all the meat in the market, or knocking down a coolie and taking his vegetables or rice. Yesterday morning four soldiers were beheaded for forging checks, and their heads now hang outside the city gates.

We give thanks at the remembrance of God's goodness to us and to all the Christians during the summer and pray a blessing upon all those in the district who have been brought in touch with the Gospel and its power.

## On the Kweiki Compound

By Miss SUSIE P. ROUGH, Kweiki, Kiangsi

**O**CTOBER 29th, 1920. We are expecting Miss Agnes Baxter back in a week or two and are looking forward with great pleasure to her coming. Miss Jennie Powell has been staying with us for the past two months or so, during the time that Miss Dring has been making the round of her outstations at Anjen. Miss Powell has been a great help to Miss Marchbank while she has been

here, caring for some of the numerous sick folk who come in a steady stream for help.

So many people seem to have fever of one kind or another at this time of the year that quinine is in constant demand. As we have over a hundred people living on the compound here (including the pupils of both schools and the inmates of the old folks' home) it is not surprising that usually there is a patient or two to be cared for of our own people besides all those who live outside.

The schools are in full swing with their autumn's work. In the girls' school we have a senior and junior Christian Endeavor meeting held every week. The girls themselves lead and take part in these meetings and contribute weekly to the collection. Once a week, also, we have a prayer meeting for the senior girls. This meeting is also usually led by the girls themselves and there are always about ten or a dozen girls who are ready to lead in prayer, so that we rarely have a long, embarrassing pause wondering who is going to pray next!

Please pray for the pupils of the girls' school and the boys' school and also for the small children in the kindergarten. Some of the girls and boys are decided Christians, yet a good many are not and we long that they too may yield their lives to the control of our adorable Master.

## Earthquake and Famine

By G. W. GIBB, M.A., Acting Secretary, Shanghai  
January 13th, 1921

**A**N earthquake of unusual severity has occurred in the provinces of Shansi, Shensi, Kansu and Szechwan, resulting in great loss of life over that immense district. Mission property has suffered considerably, but we are glad to report that so far as we know all the lives of our missionaries have been preserved. Mr. Bengtsson of Shensi province, writing from Pingliang, says:

We have information from different stations about the severe earthquake on December 16th. Although a number of walls and houses fell in this part of the province, and not a few persons were killed here, the damage has been



still greater on the border of the province, and worst of all in Kansu.

Fengsiangfu and Lungchow (in the west of Shensi province and near Kansu) have suffered a great deal and many have been killed near Lungchow. In and around Changwu (further north), whole families were killed. At a place near Sifengchen (over the border in Kansu) two hundred persons were killed. At Kingchow (in the eastern portion of Kansu, where that province projects into Shensi) one city gate with part of the city wall and a great number of houses fell and many persons were killed. Outside Kingchow the hills have fallen into the ravines and valleys, and hundreds of people have been buried alive. At Pingliang and district (in this same eastern part of Kansu) about two thousand have been killed. In some places hills came down, killing many; in other places, big valleys opened and swallowed hundreds. Tsingningchow (further west) has a death list of one thousand within the city alone. The streets there opened causing the houses on both sides to fall together. Kuyuan (about fifty miles northeast) has suffered a great deal also, black water spouting out of the ground there. It is said that between Kuyuan and Pingliang a whole caravan of camels was swallowed up by the earth's opening. A letter from Chenyuan (another city of eastern Kansu) says that big villages have disappeared in that region with a great number of people being killed outright or buried alive.

How sad to think that so many souls have been lost! And many of those left are in great distress. As far as we have received information, the Lord has preserved the lives of the missionaries, and only three native Christians have been killed and one injured. Some of the stations have been more or less damaged. In many places the people say it is a wonder that the Fuh-in-tang (church) and the Christians have not suffered anything to speak of. Praise God for that! The Lord has spoken through this earthquake. May it bring the Lord's people nearer to him and may it bring many heathen to Christ.

Mr. Lloyd Rist, of Tsinchow, in the southeastern part of Kansu province, writes:

The earthquake was not so severe in Lanchow (the provincial capital) and Kungchang on the north of us, nor in Sihohsien on the south, but it was very severe in Fukiang, Chingan and Chingsui hsiens (neighboring counties) and also in this city. Thousands have been killed and a great number injured throughout the district. Already we have found that two hundred and sixty were killed in Tsinchow city. All foreigners are safe. We were near at hand and got the children out of their beds. It was a very great mercy that the shock came as early as it did. An hour or two later the natives would have been asleep on their beds, and thousands would have perished instead of hundreds. I have been very busy attending the injured, for the most part setting broken limbs.

There is hardly a building not damaged in some way, and fully forty per cent. are levelled. The people in large numbers are living out of doors, having erected small tent-like shelters out of bamboo mats or cloth. Fortunately, here there was no fire with the earthquake, so that the timber of the buildings is to a large extent still useable. Elsewhere fires often started after the earthquake and thus many places were almost entirely destroyed.

Since the night of the 16th we have had shocks almost every day and night. On Christmas night about seven o'clock we had to rush out of the house again as there was a very big shock. For several nights we have slept in our clothes with a lamp lighted ready to get outside quickly if necessary. In all there were two church members killed and one injured.

Mr. Swenson, of Sianfu, the provincial capital of Shensi, writing on December 22nd, also gives an account.

Since the severe earthquake which we had up here on the night of December 16th, we have had distinct shocks right along, including to-day. The first nine hours after the first shock, which was the severest, we had thirty-five distinct tremors. The damage up here is enormous. Whole hills have collapsed, burying villages and hamlets. The damage in the city has not been so great as outside. Many towns are said to have been swallowed up by the

earth's opening. The military officials here have sent aid to the stricken areas. Tents, money, food and clothing are being supplied by the general here, but the civil authorities seem to do nothing.

We are constantly receiving most distressing news from the famine stricken districts in the north of China. The stations in connection with our Mission which are seriously affected are Hwailu and Shunteh, in the province of Chihli, and to a lesser extent, some of the stations in Shansi.

We are endeavoring to set free as many workers as possible to give assistance at this time. Mr. Ford, Mr. Bevis and Mr. Mellow are already on their way to the provinces of Chihli and Shantung, while Mr. E. Roy Baker has been released to work in connection with the Honan Famine Relief Committee. Mr. Ferguson has also been asked to give aid in Chihli. Mr. Green and Mr. Griffith of that province are, of course, giving all the assistance they possibly can.

An outbreak of typhus is feared in these districts. Dr. H. G. Barrie, who has had considerable experience in Serbia in combating this terrible disease, has gone to the North to render all the assistance possible. We trust that the measures that are being taken will prevent its spread.

Mr. Green, writing from Hwailu, gives us an account of the awful conditions prevailing throughout his district.

Hwailu is the responsible centre for nine counties. Our "parish" covers 7,000 square miles, with a population of 1,250,000, of whom, at even a low figure, 266,000 are in dire distress through failure of this year's crops; and this figure must necessarily increase.

It is already three months since the fact of famine stared the people in the face, since its pinch began to be felt. Many a barrel of meal has reached its last "handful" and yet many are without the wherewithal to replenish. The days are becoming colder—yet where shall the fuel and the wadded garments come from to make a North China winter bearable? A lad who was healthily unconscious of his strength and vigor but a short time past, now finds himself falling down, not once nor twice, but many times under a simple sack of cabbages. No meal, no fuel, no warm garments, no food and so no strength! And again, in one district our evangelist was moved to tears to find some of the people unable to come for relief—being without the clothes to come for it.

Thank God many organizations are now busy planning relief measures. Chinese and foreigners, merchant and missionary, are seeking to work together for the salvation of as many lives as possible this winter. We here, meet monthly for conference with our native evangelists and helpers, to consider the best means to help the greatest number. Three main schemes have been employed thus far:

I. Wheat Loaning. A handsome grant from a Peking Relief Committee enabled \$2,250 to be divided between six counties for the purchase of wheat seed. This was loaned to the needy farmers on two conditions: (1) All must be sown and none consumed; (2) The amount of seed borrowed must be repaid in kind next wheat harvest.

II. Classes. Classes for men or for women have been held in three centres, the duration varying from five to ten days and the attendance ranging from 25 to 69. Food was provided, "outsiders" being preferred as learners, and the Gospel truth and the phonetic script were taught. We hope for much more of this work this winter.

III. Grain Distribution—for consumption. In this scheme as in the wheat loaning, our helpers have worked in conjunction with the village "headmen" and we have benefited much by the system of local-government existing in all Chinese villages, and often this was confirmed by the headmen of each village, our evangelists and helpers having personally visited the listed homes to ascertain



conditions. The nomination of those to be helped has rested with the headman, and he with his troop must turn up at the Relieving Centre on the day appointed.

It is a sight indeed to watch the rabble come—many intelligent ones included of course—all pushing to get through the front gate. The headman stands in the gateway, calls his roll, then marshalls his ticketed ones into a courtyard where one by one with perfect order and great despatch they receive respective amounts of millet. When all are served, the troop generally bow low three times in token of thanks, then scatter happy and helped.

In this way, this last month, from our nine outstations as centres, no less than 30 tons 12 cwt. 99½ lbs. have been freely distributed; and 129 villages, 2915 families, and

6487 individuals have been served. But the task is stupendous; the detail of recording all these names of villages, individuals, and accounts of monies received and spent, is simply hair-lifting! Do keep upholding us by prayer, for our heart's desire and prayer to God is that many a man and woman may be really saved this famine season.

Mrs. Knight of Chefoo, passing through Tientsin, wrote on December 17th:

I went with Mrs. Milsum to see one of the Refugee Camps. There were supposed to be twenty-eight thousand people in this one, living in tiny huts. The Famine Relief Committee feed five thousand a day there, the other twenty-three thousand and more have to beg.

## Seeing, Hearing, Saying

A valedictory message by Miss A. MARGUERITE BOOTH, at Toronto, December 31st, 1920\*

IT is a pleasure for me to stand here to-night. My farewell will just be a testimony of how the Lord has led me. I will give it in the words of Isaiah (chapter 6), "I saw. . . I heard. . . I said."

I saw the Lord when I was very young—in the lives and teachings of my parents—and I loved Him and knew He was my Friend, and I was not afraid. I saw the Lord in the study of His Word, as my Savior and the Savior of the whole world, of those in China, India and Africa. And as I saw Him I believed I heard Him calling, saying: "Whom shall I send, and who will go for us"; and "How shall they hear without a preacher? And how shall they preach, except they be sent?" And yet I did not think He wanted me to go.

The first time I heard Him calling me was when I was very young. A dear old lady who had two sons in India came to speak to us, and I remember her saying something like this, "Perhaps some day God will be wanting to send some of you as missionaries." I said, "God would never want me because I am not good enough." I have not changed my mind, but by faith in Him I now live with Him, "and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Then God permitted me to study at the Bible College. When I began I thought perhaps He did want me to be a missionary, but it was not very long before I gave up the idea.

I heard Him calling again through Mr. C. N. Lack, of the China Inland Mission. It was at one of the few missionary meetings at the College which I was able to attend. He was

\*On the last Friday evening of each year the regular weekly missionary prayer meeting held at the Mission Home in Toronto becomes a special communion service attended by a large number of the friends of the Mission. At this gathering, which in 1920 occurred on the very last night of the year, there was also a farewell message from an outgoing worker, Miss Marguerite Booth, who was leaving for China the following week. Miss Booth has been her father's housekeeper and sole companion at home since her mother's death and her brother's going out under the China Inland Mission in 1917. On the daughter's departure for China the father, left quite alone, opened his home to a group of young men who are students at the Toronto Bible College. We would ask all of God's people who are readers of this to give praise—and prayer—to God for the service of all three of this family.



MISS A. MARGUERITE BOOTH, OF TORONTO, ACCEPTED BY THE MISSION, OCTOBER 22ND, 1920, SAILED FOR CHINA, JANUARY 13TH, 1921

speaking of the call of Moses and his excuses. He pointed out how God said, "What is that in thine hand?" and how we have the Word of God in our hands. Then, Mr. Lack asked us, "If God opens the way for you to go, will you be willing to go?" and I said that I would be willing.

So I was a volunteer—I did not wait for conscription—and I offered myself for service in China. I did not know, even then, if God would send me or not, but I did believe I was in His will. He gave me assurance in the words of Genesis 24:27, "I being in the way, the Lord led me," and I knew He would not lead me astray. I was not sure until the Council accepted me that the Lord would send me to China.

A few days later He gave me these other words, "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and has not denied My name." So I believed that God was opening the way, and He has been giving me real peace and joy in preparation. I know that He who has led me in the past will lead me in the

future, and though I know not what is before me, His grace is sufficient.

"So long thy power hath blest me, sure it still will lead me on,  
O'er moor and fen, o'er crag and torrent, till the night is gone."

## ARRIVALS

December 8th, 1920, at Vancouver, Mrs. A. O. Loosley from China.

December 23rd, at St. John, N.B., Mr. R. F. Harris from England.

## DEPARTURES

November 10th, 1920, from Vancouver, Rev. E. G. Bevis, Rev. and Mrs. L. C. Whitelaw and children returning with Miss M. B. Lindsay to China.

January 13th, 1921, from Vancouver, Mr. and Mrs. H. H. Taylor, Mr. and Mrs. C. H. Judd and children, and Mr. R. F. Harris, returning, with Miss A. M. Booth, for China.

## MARRIAGE.

October 5th, 1920, at Yunnanfu, Yunnan, Mr. George H. Booth to Miss Laura I. Bates.

November 25th, at Yunnanfu, Yunnan, Mr. A. B. Cooke to Miss L. A. Robinson.

## BIRTH.

January 1st, 1921, at Sianfu, Shensi, to Rev. and Mrs. L. C. Whitelaw, a son, Beverley Teeple.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

**Pray** for the safety of missionaries and Chinese Christians amidst warfare and brigandage (pages 22, 25).

**Remember in prayer** the many problems which meet such missionaries (p. 24).

**Ask God** for more workers (p. 24).

**Pray** for Merchant Li and for more converts in Loao also for blessing on projected "district gatherings" (p. 24).

**Give thanks and prayer** for the work of Dr. Keller and his bands of evangelists (p. 25), also all similar bands in Kiangsi (p. 26).

**Thank God** for whole-hearted Chinese Christians and their desire to support the work (p. 25).

**Pray** for the political status (p. 25).

**Pray** for school work (pp. 25, 27, 28).

**Pray** for the sufferers from earthquake and famine (p. 29).

**Pray** for new workers and returning missionaries (p. 30).

**Pray** for Council members and officers, and this publication (p. 30).



## Editorial Notes

THE Prayer Union membership cards for 1921 were held back in order to ascertain from expected letters the location of certain of our missionaries. The card has now gone forth as correct as we are able to make it, yet, within the year we know there will be changes. These changes, as far as possible, will be noted in "China's Millions" so that members of the Prayer Union can correct their cards when North American missionaries are transferred from one place of service to another.

As we go to press, news comes of the fearful destruction wrought by earthquake in northwestern China, together with some details of famine conditions and the plans for relief work. China's burden of affliction increases. May we ask increasing prayer for the suffering people?

It has, of late, been our privilege to invite three friends to become members of our North American Council and our greater privilege to have them accept the invitation given. These are the Rev. Dr. Joseph T. Kelley, D.D., of Washington; the Rev. John H. Strong, D.D., of Baltimore, and the Rev. H. W. K. Mowll, M.A., of Toronto. The interdenominational character of the Mission is sustained by these appointments, the first friend being a Presbyterian, the second a Baptist and the third an Anglican. We welcome each and all of these beloved brethren to our service for China, feeling assured that they are godly men whose counsel will strengthen our hands in Christ. It is our hope that their connection with us will be a long and happy one, and, as they will be made a blessing to us, that we may be made one to them.

We should like to ask special prayer for Mr. Frederic F. Helmer. He is responsible, as most know, for the work done upon this paper, both in its preparation and publication. This is no light service; the difficulty of getting suitable matter and the responsibility of preserving a right doctrinal and spiritual tone constituting a heavy burden. Recently, Mr. Helmer has added to this burden by consenting to prepare, for the most part, the editorial notes, so that now almost the whole labor of editing falls upon him. We speak of this matter, not because Mr. Helmer desires us to do so, but because it is in our hearts to recommend him to the prayers of our readers. We trust that much prayer may be offered for him, to the end that this monthly periodical may be known the world over as one which is truly dedicated to the Lord and is always an effective pleader in behalf of the Christless heathen in China.

"Setting Forth the Faith Missions" is the title of an 80-page booklet issued by the "Missionary Helpers' Union of America." This Union, in taking as its motto, "Contending for the Faith at Home and Abroad," seeks to join those who stand fast in the faith here with those who are "unswerving for the

verities of the Bible" out there. With this in mind, it has examined the doctrinal position of a number of Faith Missions having offices or councils on this continent but working in widely scattered parts of the world, and it gives in this booklet more or less detailed information about these for the benefit of any who desire it. We appreciate being included among the score representing India, China, Africa, South America and even European lands. The publishers offer a copy of this booklet free to anyone asking it of Rev. O. G. Nichols, assistant pastor, First Baptist Church, Elyria, Ohio.

"The place which Thou has said, My Name shall be there" (1 Kings 8: 29). God's ancient people were separated from the nations, planted in Canaan, and called to worship the Lord in the one place where He should "cause His Name to dwell." Contrariwise, the disciples were told to begin at Jerusalem and from there go out to "make disciples of all nations, baptizing them *into* the Name of the Father and of the Son and of the Holy Spirit" (Matthew 28: 1, A.R.V.). Are these directions contrary and antagonizing? Dr. Saphir, in the address which we print as our leading article this month, interprets the isolation of Israel as signifying God's intention that "the light was to burn in Judea in an intense and concentrated brightness . . . that all nations should be directed to Jerusalem's glory and come to worship Israel's God." In the days of Solomon, who built the temple which God called "a house unto My Name," rulers and peoples were indeed being drawn to Jerusalem by the evidence of divine blessing upon its king, and had Israel served Jehovah with an undivided heart all nations might have flowed to it then as they will when "the mountain of the Lord's house" shall be established. But now, in this age and dispensation, those who are made disciples among the nations are baptized into His Name—and, literally, have been joined to His Name ever since "the disciples were called Christians first in Antioch." God is not in these days putting His Name upon a place but upon a people. Nevertheless His purpose is unchanged. He desired the light so to burn in Judea that all nations might be drawn to it. He said to his disciples, "Ye are the light of the world." In former days he placed the temple of His worship in Jerusalem. In later days He said by His Spirit through Paul, "Know ye not that ye are the temple of God?" Wherever God puts His Name, thither he expects men to be drawn. Do we draw them—to Him? Christians often shirk oral testimony to their faith with the words, "Does not the life speak more loudly?" Truly it does, and sometimes it speaks so loudly that even the voice is drowned. So, the question is, do men observe such love, such purity, such self-sacrifice, such sincere worship going on in these temples—which are ourselves—that they desire to come near and join themselves to the worship of our God? If so, the candle is upon its candlestick, the city upon the hill is not hid but inviting travelers, the "temple" is adorning "the doctrine of God our Savior."



# Revised Price List of China Inland Mission Publications

## Historical and Biographical

- A Retrospect.** By J. Hudson Taylor. The founder's own story of the formation of the Mission. In paper, 25c.
- Hudson Taylor in Early Years—The Growth of a Soul.** By Dr. and Mrs. Howard Taylor. Cloth, \$2.25.
- Hudson Taylor and the China Inland Mission—The Growth of a Work of God.** The second and concluding volume of Hudson Taylor's biography. By Dr. and Mrs. Howard Taylor. Cloth, \$2.60.
- The Journey's End** (paper, 10c). An account of the last days and the burial of the founder of the Mission, J. Hudson Taylor.
- Hudson Taylor—The Man Who Dared.** Told for young people. By Marshall Broomhall, M.A. Cloth, 50c.
- The Jubilee Story of the China Inland Mission.** By Marshall Broomhall, M.A. A history by decades. Cloth, \$1.00; paper boards, 50c.
- Pastor Hsi's Conversion.** Chapters from "One of China's Scholars." Paper, 25c.
- Pastor Hsi; One of China's Scholars.** The early life and conversion of Pastor Hsi. By Mrs. Howard Taylor. Stiff paper, 75c.
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- Pastor Hsi: Confucian Scholar and Christian.** A "combined edition," including the two preceding books in one volume. Cloth, \$2.00.
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- John W. Stevenson: One of Christ's Stalwarts.** A brief biography of "one of the 'pathfinders' of the Kingdom." By Marshall Broomhall, M.A. Cloth, 60c.
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- China and the Gospel.** C.I.M. Annual Report. Stiff paper, 10c. to cover postage.
- The Stations of the China Inland Mission.** An Aid to Intelligent Prayer. Paper, 15c.

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**CHINA INLAND MISSION**

237 School Lane, Philadelphia, Pa.  
507 Church St., Toronto, Ont.



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EBENEZER

# CHINA'S MILLIONS

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CONTENTS	PAGE
THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD—By J. Southey.....	35
LI PING—By Mr. H. K. Richardson.....	36
A LIFE LAID DOWN—By Mrs. R. L. McIntyre.....	38
PEACE NEGOTIATIONS THRUST UPON A LADY—By Mrs. H. Wupperfeld.....	40
JOURNEYING TO CHUNGKING—By Mr. and Mrs. W. A. Hick.....	40
IN THE THROES OF THE EARTHQUAKE—By Dr. B. C. Broomhall.....	41
BLESSING IN SCHOOL WORK—By Miss E. L. Larsen.....	42
SAVED THROUGH A DREAM—By Mr. A. Seipel.....	42

CONTENTS	PAGE
WINTER WORK IN SHANSI—By Mr. and Mrs. J. Falls.....	43
SUFFERING FOR THEIR FAITH—By Miss J. P. Brook.....	43
A PERSECUTED WIDOW—By Mr. H. E. Foucar.....	44
"THE MARK OF THE BEAST"—By Mr. R. W. Porteous.....	44
A FAMINE DIARY—By Mrs. Edith M. Clark..	44
IS FAMISHING CHINA EXPORTING NECESSITIES?	45
OUR SHANGHAI LETTER—By Mr. G. W. Gibb..	46
HERE AND THERE.....	46
PRAYER CALLS—PRAISE ECHOES.....	46
EDITORIAL NOTES.....	47
DONATIONS.....	47

耶和華以拉

JEHOVAH-JIREH



A RIVER OF SZECHWAN, WEST CHINA, SHOWING THE SIMPLE BUT EFFECTIVE MEANS USED TO DIVERT A STREAM FOR IRRIGATION PURPOSES OR FOR THE CLEANING OF THE CHANNEL. CRATES FILLED WITH COBBLESTONES ARE THROWN INTO THE WATER AND OTHERS PULLED UPON THEM TILL THE PILE MAKES A SATISFACTORY TEMPORARY DAM. THIS PRACTICE PLAYS A PART IN SZECHWAN'S SUCCESSFUL IRRIGATION SYSTEM INAUGURATED ABOUT 200 B.C. BY THE PIONEERING ENGINEER, LI PING (SEE PAGE 36) WHOSE DIVISION OF THE RIVER AND DIRECTIONS TO "KEEP THE BANKS LOW AND THE CHANNELS CLEAN" HAVE KEPT THIS PART OF CHINA FROM CROP FAILURE AND FAMINE

Photograph by Mr. B. Rivie



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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Rev. R. A. Torrey, D.D., Los Angeles, Cal.  
Rev. Robert Wallace, Toronto, Ont.

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Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices

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E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
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598 Princess Ave., London, Ont.  
F. A. Steven, Representative

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Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.*

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of .....dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

## PRAYER MEETINGS on behalf of the WORK IN CHINA

### UNITED STATES

Albany, N.Y., Bible School, 107 Columbia St. .... 1st Thurs., 8.30 a.m.  
\*Bellingham, Wash., Alternately at Res., Mr. F. M. Mercer, 2132 Walnut St. and Res., Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res., Mrs. Rakestraw, 2518 Dana St. .... 1st Thurs., 8.00 p.m.  
Bethel, Minn., The Baptist Church. .... Wed. after 1st Sun.  
\*Buffalo, N.Y., Res., Miss Quadlander, 562 East Utica St. .... 3rd Tues., 8.00 p.m.  
Burlington, Mich., Sec., Mrs. E. J. Smith, Baptist Parsonage. .... 1st Tues., 2.30 p.m.  
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave. .... 1st Mon., 7.30 p.m.  
Detroit, Mich., Res., Mr. James Bain, 114 Stanford Ave. .... 3rd Fri., 8.00 p.m.  
Grand Rapids, Mich., Sec., Miss Nina Everett, 434 Charles St., S.E., Wealthy St. Bap. Church. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Laurium, Mich., 1st Bap. Church, Sec., Mrs. Ed. J. Lee. .... 2nd Thurs., 7.30 p.m.  
Lockport, N.Y., Res., Mrs. W. B. Singleton, 189 East Ave. .... 1st Tues., 8.00 p.m.  
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie Ave. .... 2nd Mon., 7.45 p.m.  
Mound, Minn., Res., Mr. F. E. Tallant. .... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown. .... Each Fri., 8.00 p.m.  
Church of the Atonement, Cheltenham Ave., Germantown. .... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res., Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Seattle, Wash., Refer to Mr. O. G. Whipple, 1816 38th Ave. N. .... 2nd Tues., 8.00 p.m.  
Sherwood, Ore., Res., Dr. Fosner. .... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2050) Brooks Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Hope Congregational Church, 1646 Semple Ave., Rev. J. Best. .... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Barmter, Aves., Rev. R. L. Evans. .... Each Wed., 8.00 p.m.  
Res., Mrs. Carrie C. Koch, 5601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabane Library, Union and Cabane Aves., Miss M. J. Mathis. .... 4th Sat., 4.00 p.m.  
\*Res. Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 p.m.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe. .... 1st Tues., 8.00 p.m.  
Res., Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
Res., Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res., Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brooks Bible Institute, 2051 Park Ave., (various countries including China) .... 2nd Sat., 7.30 p.m.

Superior, Wis.  
Res., Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.  
Tacoma, Wash.  
Res., Mrs. Billington, 811 So. Junett St. .... Each Mon., p.m.  
Ventnor, N.J. (Atlantic City).  
\*Res., Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.  
Worcester, Mass.  
Res., Mrs. H. J. Leland, 18 Oxford St. .... Each Sat., 4.00 p.m.

### CANADA

Bolsover, Ont., At various homes. Sec., Miss A. M. McRae, R.R.1.  
Brechin, Ont. .... 1st Wed., 3.30 p.m.  
Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787).  
Res., Mr. Thos. S. Hughes, 122 17th Ave. W. (Phone M1652) .... 1st Mon., 8.00 p.m.  
Res., Mrs. A. McLeod, 2110 9th Ave. E. (Phone E5214) .... 2nd Mon., 8.00 p.m.  
Res., Mr. J. R. Morris, 901 17th Ave. N.W. (Phone M9065) .... 3rd Mon., 8.00 p.m.  
Res., Mr. T. H. McCrea, 909 5th Ave. W. (Phone M9255) .... 4th Mon., 8.00 p.m.  
Halifax, N.S., At various homes. Sec., Mrs. E. L. Fenerty, Armdale. .... 2nd Mon., 3.15 p.m.  
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.) .... 1st Wed., 8.00 p.m.  
\*London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... Each Fri., 3.30 p.m.  
Montreal, Que., Res., Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.  
Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.  
Scudder, Ont., Sec., Mr. George E. Pegg. .... 1st Tues., Toronto, Ont.  
\*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.  
Vancouver, B.C., Refer to Rev. Chas. Thomson, C.I.M. Representative, 1936 Keefer St. (Phone Highland 3044).  
\*Bible Training School, 350 Broadway West. .... 2nd Fri., 8.00 p.m.  
\*Vancouver West, B.C., Union Church. .... 3rd Wed., 8.00 p.m.  
\*Victoria, B.C., Refer to Sec., Mrs. Jas. Lauderdale, 148 So. Turner St. (Phone 1212V) .... 1st Tues., 8.00 p.m.  
Winnipeg, Man., Res., Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.

\*Meetings which are definitely devoted to the China Inland Mission alone.



# CHINA'S MILLIONS

TORONTO, MARCH, 1921

## The Light of the Knowledge of the Glory of God

By JOHN SOUTHEY

**S**T. PAUL in his defence before King Agrippa used an expression full of suggestion: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me" (Acts 26:13). To this should be added words from his speech on the castle stairs: "And when I could not see for the glory of that light" (Acts 22:11).

No earthly light is comparable to that of the sun, and the noonday sun shining down on the Damascus road must have been painfully bright to unprotected eyes. Yet suddenly a light shone from heaven making the sun almost dark, and blinding the fierce persecutor so that he had to be led by the hand.

Greater is the heavenly and spiritual than the earthly and natural, and if our eyes cannot now gaze unprotected on the sun, much less can they gaze on the uncreated light of God. Yet a time is coming when earth shall have a glimpse at least of that light, though the scene of its full manifestation will be His own immediate presence.

It is not safe to spiritualize every passage of Scripture that we cannot now understand. It is wiser to interpret literally unless there are urgent reasons against it. And it is worthy of notice that every prophecy concerning our Lord that has so far been fulfilled has been fulfilled literally. It is beautiful to notice how every detail foretold about His birth and death was brought to pass, and brought to pass by the doings of heathen men who neither knew nor cared about the Scriptures. God was watching over His own Word to perform it. Thus in absolute ignorance of the writings of the Prophets, the soldiers dined for His garments instead of rending them, pierced His side instead of breaking His legs, and gave Him vinegar to drink in His thirst. If then all these prophecies were fulfilled literally—and they are only a small part of them—why should we think that those yet to be fulfilled, as they most surely will be, must be interpreted in a spiritual way that really robs them of all distinctive meaning.

Unhappily there is to-day a materialistic drift of thought that seeks to eliminate the supernatural both from the past and the future. God as a living governing being must be ruled out of His own world, or at any rate His power to interfere with it must be strictly limited by the little that we really know about natural laws. But the great foundation truths of the Faith, His incarnation, resurrection, and ascension are far above all known natural laws, being distinctly supernatural. If we accept

these, how can we reject anything simply because it is miraculous?

To speak however of the light brighter than the sun at noonday yet to be manifested on earth—there are two passages in Isaiah, connected with the coming restoration of Israel that, unless spiritualized or explained away, strongly suggest it. "Then the moon shall be confounded and the sun ashamed; for Jehovah of Hosts will reign in Mount Zion and in Jerusalem, and before His elders shall be glory." "Moreover the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound" (Isaiah 24:23, and 30:26). Surely this indicates that when the Lord shall come to reign, not in some spiritual sense by the spread of the Gospel, but in His own glorious person, there will be a light such as the disciples partly saw on the Mount of Transfiguration, and Saul of Tarsus saw even more clearly on the Damascus road. The history of Israel is not yet finished. Trampled down for centuries, of the Gentiles, she is yet to be restored, her hurt to be bound up, her stroke healed. Her King whom she crucified is coming to do it, and as while He hung upon the cross, despised and rejected, there was three hours darkness over the whole earth, so when He comes in power and glory there will be a light brighter than the sun at noonday.

But there is a light brighter than any natural light that can even now fill the hearts of those that seek Him. In 2 Corinthians 4:6, it is written, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

True faith in the Lord Jesus does not, cannot, stand in the wisdom of men, but in the power of God. But it seems to be taken for granted to-day that eloquence and human learning with a certain amount of earnestness are all that is needed to persuade men to join the church. If the church is simply a human organization composed of men and women who have adopted similar views of doctrine and ecclesiastical practice, there is a large element of truth in this, but the New Testament gives us a view of the church of God far higher and more glorious than this. "And gave Him to be Head over all things to the church, which is His body, the fullness of Him that filleth all in all," wrote St. Paul in Ephesians 1:22, 23, and into this church no man is brought by mere intellectual effort of his own.

There are of course two sides to truth, and the



work of God does not turn a man into a mere machine. The conscience, the judgment and the will have each their own place, but above and greater than these is the power of God who quickens the dead in trespasses and sins, giving them life in His Son. "For by one Spirit," said the Apostle in 1 Corinthians 12:13, "were we all baptized into one body—and were all made to drink of one Spirit." So that unless a man, whatever may be his outward church profession, is united by the power of the Holy Spirit to the Lord Jesus in His death and resurrection, he is no member of the true church of God. And how can human thought or learning bring this union about?

No sane man has any quarrel with human learning in its own sphere, but divine illumination is as much superior to it in all matters of faith and experience as the light Saul of Tarsus saw on the Damascus road was to the light of the sun shining in its noon-day strength.

In the early part of the Fourteenth Century, the celebrated preacher, Dr. Tauler of Strasburg, was visited by "a layman," Nicholas of Basle.

In the course of conversation, Nicholas said to the great Doctor, who was at the time spiritually blind, "Know ye, that when this same Master—the Holy Spirit—cometh to me, He teaches me more in one hour than you or all the doctors from Adam to judgment day will ever do."

Soon after this interview, Dr. Tauler learned that he himself was indeed blind and dead. Then

was Christ revealed to Him by the Holy Spirit, and then he began to preach with power, comforting and helping many in days that were dark indeed. Earnestly did he exhort his hearers to enter "the school where the Holy Ghost is the Schoolmaster, and where the lesson taught is the heart of God." It was he who said—thought it has been attributed to Luther,—"Children, God has never spoken more than one word, and that word is still unspoken. That word is Christ."

The poorest in our land to-day are taught to read, and can afford a copy of the Scriptures, but even the Scriptures are as a book that is sealed unless the Holy Spirit who inspired, illuminates them to us. Not all the scholarship in the world can do this. It can give light on the letter, but leaves us blind as bats to the Scripture's inner glories.

But let no man's heart fail him because of this. The Heavenly Father loves to have humble scholars come as babes, and put themselves into His kindergarten. To such will He open up treasures of heavenly wisdom, hidden from the wise and prudent.

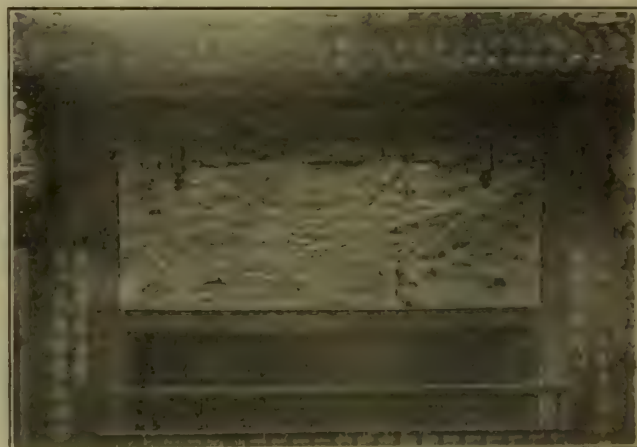
Full light may not break in an instant. The revelation of the Lord Jesus as our own Savior, the first great lesson taught, may come with swiftness or it may come as the gradual dawning of that light which shineth more and more unto the perfect day. But live as long as we may, the Holy Spirit will still have more to teach us while we have willing, longing hearts. And one lesson taught of Him is worth ten thousand learned in any other school.

## Li Ping, The Modern Irrigation Engineer of Ancient China

By Mr. H. K. RICHARDSON, in "Asia," Journal of the American Asiatic Society, New York

**F**EW areas of three thousand square miles are so nearly self-supporting as the Chengtu plain in Szechwan, western China. Everything needful for the sustaining of human life is found here except salt, sugar and cotton, which are found on hills near by. The region owes its unusual fertility to the wonderful irrigation system which reaches practically every acre on the plain. Since 200 B.C., when the irrigation system was inaugurated, this plain has had its regular succession of three crops per year—hemp, or ramie, tobacco and wheat harvested in April; rice in August; and small vegetables in October. A crop failure or serious shortage is not on the records. The district supports in comparative prosperity a population of 5,000,000 people.

The Chengtu irrigation system is one of the most noteworthy examples of an early engineering feat and deserves to rank with the Pyramids. The head waters of the system are in the foothills of the Tibetan mountains at the city of Kwanhsien, where the Fu River breaks through the northern part of the plain and makes its mad rush toward the sea. The river bed falls in level 1,200 feet during its 70 mile trip along the edge of the plain. Some idea of the magnitude of the engineering task may be realized from the fact that the flow during a freshet is not far from 30,000,000 cubic feet of water

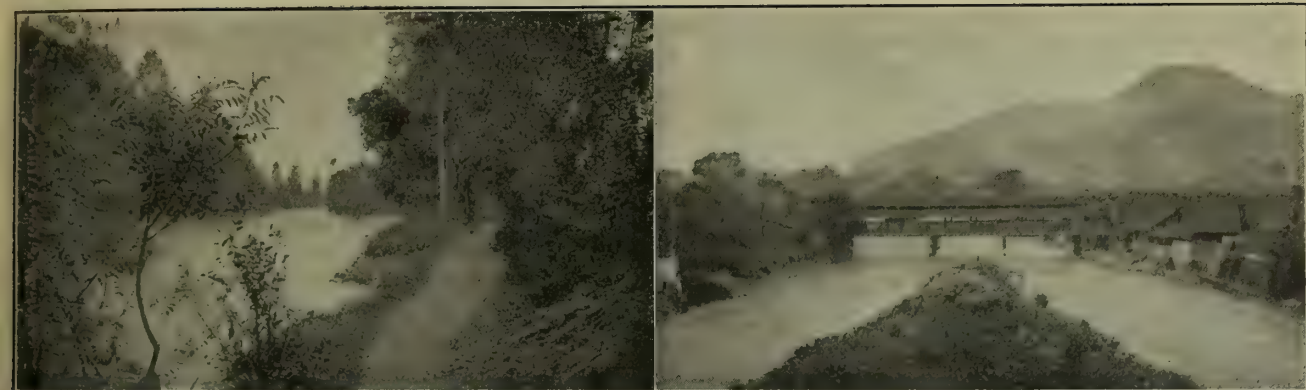


A LI PING IRRIGATION MAP AFFIXED TO A TEMPLE WALL  
Photograph by Rev. Thomas Cook

a minute, approximately the flow of the Niagara River.

The irrigating water is taken from the main river just before the gap in the hills is reached and is conducted by an artificial river through a gorge cut in the mountain side. After passing the mountain barrier the artificial river is divided into three main branches which in turn are subdivided and





ARTIFICIAL RIVERS IN THE IRRIGATION SYSTEM OF THE CHENG TU PLAIN  
*Photographs by Rev. Thomas Cook*

subdivided again until an irrigation ditch serves every acre of the plain. One of the main branches flows along the foothills at the northern edge of the plain and, passing through a gap in the eastern part of the plain, enters the watershed of the Kialing River. The larger number of irrigation ditches gradually converge toward the southwestern corner of the plain where they join at Chiang Ko to form the Fu River, which flows down to meet the Yangtse River. The larger rivers that pass around Chengtu, the capital city of the province, serve as the city moat as well as its means of communication to the south. All heavy freight arrives at the capital over these rivers.

The regulation of the flow of water into the irrigation ditches is one of the most ingenious parts of the plan. First, the cut in the hill was made just wide enough so that the volume of water entering when the gauge stood at a predetermined level would fill without overflowing the ditches everywhere over the plain. A flood due to the overflowing of the ditches is a rare occurrence. Second, to prevent the water from rising higher than the gauge, the artificial river is provided with by-passes before it reaches the gorge. These by-passes allow all the excess water that cannot enter the gorge to flow back into the main river. This entire section of the artificial river has banks flanked with baskets of bamboo filled with stones (see cover illustration)—masonry and various permanent banks have been tried but given up in favor of the bamboo baskets replaced each year during the dry season.

The more one sees of the system the more respect one has for the man who, two thousand years ago, without modern instruments, was able to accomplish such wonderful results. There is no more eloquent testimony to this ancient engineering work than that of a member of the Royal Engineers, who, standing at the head waters, said: "The Chinese have unconsciously achieved a great engineering feat much along the same lines followed out in India by the British Government in dealing with such rivers as the Godavari."

To-day, except for the stretch from Chengtu south, the irrigation ditches support no boat travel. A great future awaits the advent of the light draft motor boat, which will make the river available both for irrigation and transportation. Then living will be cheaper for the city people who will have

the produce of the plain available at water freight rates and not that of coolie carriage.

Many a time our engineering imagination has been curious to learn how Li Ping, the engineer who developed the system, discovered the different levels on the east and west sides of the plain and how he was able to plan so well the whole system without an understanding of modern science. History is silent on the details of his work, but legends abound, which must contain germs of truth.

Li Ping was born about 200 B.C. His father was related to a tribal chief who lived north of the town of Kwan, where Li was born, at the northern extremity of the Chengtu plain in the kingdom of Wu.

Father Li was a stone cutter.... Slowly but surely the top of the mountain was cut away by the workmen employed by the elder Li and his family.... Young Li Ping (called Li Er-wang or Li the second) took up the work laid down by his father. After many years he saw the water pass at last through the cut and out on to the plain through the artificial river.

Having successfully completed his work, Li Er-wang spent the rest of his life educating the plains folk to use the new river and encouraging them to build the necessary ditches to connect with the larger streams. To-day, two thousand years after his death, the whole three thousand miles of the Chengtu plain, laced and interlaced with large and small irrigation ditches, bear silent testimony to the success of his educational endeavors. In the course of centuries these ditches have naturally grown bigger until at the lower or southern end of the plain they are in reality rivers of considerable size and it is hard to realize that they are artificial beds for the river many miles distant.

Li Er-wang, shrewd student of human nature that he was, saw that it was necessary continually to remind people to repair the banks of the river as well as to keep the head waters cleared from stone and dirt. To insure that these repairs would be done on schedule he left the maxim, "Keep the banks low and the channels clean." To make this advice more emphatic, he had two large iron bars weighing one thousand pounds each embedded in the artificial river bed just where it leaves the main river, with instructions that they should be uncovered in the cleaning out each year to guar-



antee the thoroughness of the work. The present bars bear the dates of A.D. 1265 and 1775. Every winter when the river is at its lowest stage the Chinese, true to the memory of their illustrious ancestor, clean out the head waters of the system

down to the iron bars and repair the banks. This practice followed year by year with never a miss in two thousand years has freed the plain from flood and famine, which from time immemorial have devastated the Yellow River district.

## A Life Laid Down in Red Cross Work in Western China

By Mrs. R. L. McINTYRE, Yungning,\* Szechwan



MR. AND MRS. MCINTYRE WITH TWO OF THEIR CHILDREN

**F**OLLOWING his Fushun procedure, Mr. McIntyre opened a dispensary, chiefly for the benefit of the very poor, though it was also of service to the gentry. Diseases were diagnosed free of charge and medicines dispensed at a nominal charge. The daily clinic registered an average of fifty, including a great many fractures, which of course the native doctors cannot touch. This may

seem a small number but it was growing with the confidence of the people and when it is considered that he was just beginning work in virgin soil, it was not a bad start.

That we were in for political trouble sooner or later, Mr. McIntyre was sure. Accordingly he got in good stocks of all that would be needed in the way of drugs, and a good start in the way of bandages and dressings. One large order of bandage cloths, towels, etc., was commandeered by the brigands en route.

On October 2nd, a church member's funeral made a visit to our nearest outstation necessary. After staying over for Sunday services, on Monday we walked home, a good ten miles. Then, after breakfast the dispensary was attended to as usual. Late in the afternoon, Mr. Ballantyne, one of our Luchow workers who had been touring his district, arrived

\*The China Inland Mission has recently opened a new station in Szechwan, in that part of the province which is south of the Yangtse River and lying between Yunnan and Kweichow. This place is Yungning, separated by a tributary of the Yangtse River into twin cities joined by two stone bridges. It is three days' journey overland from Luchow, where Mr. and Mrs. Fawcett Olsen, Mr. and Mrs. Hockman, Mr. and Mrs. Sinton and others are engaged in extensive church, outstation and school work.

Mr. and Mrs. R. L. McIntyre arrived in Yungning, April 23rd, 1920, to take charge of the work. Mr. McIntyre who had already spent eighteen years in mission work in inland China was well-known for his service under the Red Cross banner in the various upheavals since the Revolution of 1911, notably at Suifu, Nachi and Fushun. For this he received government decorations as well as public recognition.

here. He came out of his way to visit the workers in this lonely spot and was more than welcome, as we had seen no European since leaving Luchow more than five months before.

What a happy time of fellowship we had! Mr. Ballantyne was intending to be leaving on the morning of the 7th so the most was made of his visit. Mr. McIntyre and he were together at the dispensary, on the street, at the street chapel and at the services.

October 7th came, but by common consent it was agreed Mr. Ballantyne should not leave Yungning. We knew of the general retreat of the Yunnanese all along the line, culminating in the retreat from Luchow. It would be very unwise to attempt returning with such hordes of soldiers blocking up every avenue. Crowds of wounded were expected, too, and he might be of real service.

He stayed, and it was not very long before we were thankful that he was with us. Daily, wounded arrived. The two were kept busy from the first and the rush increased. Besides other work, they dressed the wounds of over nine hundred men in a week.

On Sunday the 10th, Mr. Ballantyne took charge of the services while Mr. McIntyre went on dressing the wounded. Many of these cases were only dressed once, as they were hurrying on to Kweichow. They well knew that the Szechwan troops would soon be advancing.

Hearing that a great many severely wounded were about to arrive, Mr. McIntyre consulted with a local official about getting a hospital ready to receive them. He knew that absolutely no provision had been made. The officials gave a very old but commodious set of buildings for this purpose. It was none other than the property that we have been trying to purchase for the housing of our work here.

Tuesday, the 12th, after dressing well on into the afternoon, the dispensary was moved to the new "Gospel Hospital." This was no light task, and with all hands helping it took well into the night just to get the dispensary furniture and medicines moved down. Then, dawn on Wednesday saw Mr. McIntyre hard at work getting everything arranged in the new quarters. By ten in the morning they were able to start dressing at their new station and they were kept busy for the rest of the day.

Friday, the 15th, one hundred and fifty severely wounded in-patients were received and fifty more the next day. The greater part of them were in a very bad condition.

Saturday afternoon came. In spite of the children's pleading, there was no prospect of our family walk—a regular weekly institution and our only recreation. It would not be wise to be on the street.



The retirement was going on in earnest. Szechwanese might be expected at any time. Looting of the two cities was feared, for incoming troops often loot as well as retiring troops.

Sunday, the 17th, the men were busy giving first dressing to bad cases till in the afternoon they had to leave to guard the hospital gate. At daybreak the last of the Yunnanese had retired. The Szechwanese came in the afternoon. Everyone declared that the inmates of the hospital would be massacred to the last man. We knew the grave danger of this, but we cried to God for the lives of these poor men. We knew, too, that the eyes of the whole populace were upon us.

God answered our prayer. The two gentlemen had their cot beds at the hospital gate that night, and exercised the utmost vigilance until noon next day. Then Mr. McIntyre continued to guard the gate while Mr. Ballantyne sought out the chief officer of the victorious army and pleaded for protection for the men. The officer proved to be humane. He came in person to see the hospital and soon had proclamations out everywhere protecting the patients.

The next week was the busiest one of all, for though financial supplies were guaranteed, the difficulty of getting the most necessary commodities was great. Then the work of doing the dressings was no light one. As almost all the helpers were new, by far the greater part of the work devolved upon the two foreign pastors.

Each day the workers were getting more weary. Naturally the responsibility was Mr. McIntyre's and it was often very late before he could retire. Nightly, after a heavy day's work, he went down to see what could be done to relieve suffering and make the men as comfortable as possible.

On Saturday, late in the afternoon, the family went to the hospital to accompany father home. We came back outside the city wall—a little longer, but a pleasanter, quieter walk. Father carried Wallace, much to his delight. After the evening meal and the usual visit to the hospital, we had our hymn and a little time of united prayer. Then we sat and talked, the men making their plans for the next day. The evangelist would take the morning service; they would dress all the heavy cases even if they were a little late for dinner, and after dinner they would actually have a rest.

On Sunday, the family was home from church and ready for their dinner. The best way to get the men up would be to send a messenger for them.

"Yes, they would be up in a few minutes. They had only one more case."

Just as they finished the last case, Mr. McIntyre, as he helped the patient off the table, complained of a bad pain in the abdomen. He took a dose of chlorodyne but the pain grew worse. Soon he was writhing with its intensity. Mr. Ballantyne managed to get him home. As soon as possible we got him to bed.

We consulted as to what could be done. He dared not move, the slightest effort increased the pain. He could not travel by stretcher, the shaking would kill him. With the water so low a boat, even if procurable, would be far too slow. The only

thing we could do was to wire for the nearest doctor, Dr. Wolfendale of Luchow.

Wednesday morning we got the return wire that Dr. Wolfendale and Mr. Sinton had already started.

I was kept busy, for all that week my serving woman had been ill, and apart from the nursing there were the children to care for, dressings to prepare and sterilizing to be done. Now, I had to prepare a room and beds for the expected guests.

The doctor arrived at three in the morning on Thursday, the 28th, but the patient begged to be allowed to sleep until daylight as the pain was always worse in the daytime. I was inexperienced and foolishly did as he wished. The morning and the doctor's examination brought us heavy tidings. The trouble was "acute appendicitis." It was too late for an operation. Even if there could have been an operation on Sunday it is doubtful if the patient would have recovered.

About ten in the morning, I began to fear that he was actually dying and called the doctor. It proved to be even so. Soon Mr. Sinton came in and Mr. Ballantyne was sent for. Mr. McIntyre recognized none of us, and at a quarter to eleven quietly fell asleep in Jesus.

God was with us and upheld us in that dark, bitter hour. How could we spare the precious one? And yet, we could be glad that he had entered into rest "with Christ." We rejoice in his unspeakable joy. We cannot grudge him his well earned rest.

God whispers words of comfort and peace to our troubled spirits. Ah! yes, "He doeth all things well." There is no mistake, though our hearts bleed. Now we shall prove His faithfulness indeed.

We laid our beloved's weary body to rest in a beautiful spot on an elevation between two small rivers, overlooking the twin cities and the high hills beyond. The Christians, to whom his death was a great shock, were very kind. The funeral was quiet and orderly. The girls' school marched, two and two, bearing a white banner—"He gave his life for others." The boys followed with another white banner—"With the Lord." Then the light Chinese coffin was noiselessly borne by eight bearers. Gertrude and Wallace followed in their little sedan chair, then came Bruce and myself, walking, followed by the women. Dr. Wolfendale, Mr. Sinton and Mr. Ballantyne were followed by the church members and adherents.

As to the future I can say nothing as yet, but I am hoping that I will be able to remain on here. Surely we cannot call retreat after such a precious life has been given. Rather the call is to be "Steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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A self-centred religion can never be truly joyous or victorious. It is as we forget ourselves in the needs of others, and in our Master's interests in them, that we find the purest joy. Better still, it is then we meet Him, and unconsciously grow radiant. John Wesley said, "The world is my parish," so should every Christian. Look on your flower pot? No. Look on the fields.—*Rev. Charles Inwood.*



## Peace Negotiations Thrust upon a Lady Missionary

From a letter by Mrs. H. WUPPERFELD, Kaihsien, Szechwan

**D**ISTURBED conditions have been reported from several of the Mission's centres in eastern Szechwan. The following is from a letter written on December 18th giving a report of fighting between the soldiers of Tang Si-ling and Shuai Si-ling, concluding with an effort by the magistrate to bring about peace through sending Mrs. Wupperfeld out as an envoy to the attacking forces, her husband at the time being over 50 miles away journeying among outstations.)

The plan was for the soldiers inside to leave the city and go outside the gates. The magistrate said the men were willing to go if the soldiers outside would withdraw for eight li (a li is about one-third of a mile). I really did not want to go, and protested that I was only an ordinary woman and feared my words would be of little use.

They pleaded and pleaded with me. What was I to do? My husband 160 li from home! The compound full of helpless women and girls who looked to me for protection!

The magistrate promised to open the gate and to remain there until I returned. I felt the Lord would have me go. I knew well the risk I ran in doing so. Mr. Li, the helper, and several of the Christians went with me, also two of the city headmen.

Shuai Si-ling would not allow the gates to be opened so I was let down over the wall by a roll of new cotton cloth. There was a short ladder half way up the wall to help me descend. The men were swung down, and we made our way over the broken tiles and bricks of the burned houses. We found soldiers posted all along the road. They called my name and when I answered they allowed me to pass.

At the riverside, firing took place and things looked ugly. For a moment I felt anxious. They put out our lanterns, and in the dark I fell and sprained my foot badly, but I prayed my way through, stumbling along in the dark for about eight li.

We reached the farm house where Tang Si-ling and his officers were stationed. General Tang came out to receive me and was most polite and kind. He consented to fall in with the plans of the city elders and promised to withdraw his men eight li. He demanded, however, that Shuai Si-ling and his men should leave by the west gate and be out of the city by eight o'clock sharp on Saturday, the 11th. I asked Tang to protect our place and he said, "There is nothing to fear."

General Tang sent me back with an escort and also gave me the use of his chair. My foot was so painful I could hardly stand. It was 12.30 in the morning when we reached the chapel. What a welcome I got! The magistrates, the city elders and General Shuai read the letter containing General Tang's terms, and I could see that General Shuai was displeased and would not leave the city.

This is what actually took place. On Saturday, the 11th, at twelve o'clock very sharp fighting began and lasted for two hours. The city was taken

without much difficulty. I was waiting in the sitting room with some men and girls around me. I heard a crash and smash of wood and glass. I thought they were fighting in the preaching hall and had burst in the doors. Quicker than I can write it the court was filled with soldiers shouting and firing their guns.

I quickly went out to them and said, "Don't fire, what do you want?"

They answered, "Where is Shuai?" and we all replied, "Not here."

They rushed all over the house. They said, "We won't touch your things," but they burst open our doors, opened boxes, turned out drawers and took what they fancied. They looted my schoolgirls' rooms, took all their clothes and some of their bed covering. The boys' school and teachers' rooms they looted as well, also the servants' rooms.

They had been in the compound for fifteen minutes when one of their officers rushed in and I said to him, "You must get your men off the place. This is a Mission house."

The men took no notice of his orders, but he drove them out by firing three shots.

As soon as General Tang entered the city he came straight to the Mission house and expressed his deep regret for what had happened. Many of the young officers also called, saying that they were sorry that the soldiers had looted the T'ang (Mission).

General Shuai was arrested five li from the city.

## Journeying to Chungking—the Looting of Ichang

By Mr. and Mrs. WILLIAM A. HICK, Chungking, Szechwan

**W**E have been designated to Chungking, in the province of Szechwan. Chungking is a large treaty port, about two thousand miles inland. It is reached by three stages of boat trips, one from Shanghai to Hankow, another to Ichang, thence by native boat or steamer (when running) to Chungking.

After waiting five days in Hankow, the Lord graciously enabled us to catch a steamer for Ichang, the Kweilee, Captain Barrett's boat, on which we came up the river in four days.

At Hankow our mission compound is a large one, though of course small in comparison with the Shanghai compound. The garden is fairly large and very pretty. Mr. and Mrs. Jones who are in charge of the work there are very busy people. Mr. Jones has the accounts to attend to, while Mr. Warren takes care of the shipping and the meeting of boats, seeing people off, etc.—he too is a busy man. Mrs. Jones is a wonderful house-keeper. Her family is a large one as so many missionaries pass back and forth, of other Missions as well as ours.

Hankow is divided off into various sections or "concessions," as the British, the French, the Russian, the Japanese, and the German which has been taken over by the Chinese themselves. The Chinese city lies outside all the foreign sections. The bund is about two miles in length and is kept nice and clean; the policemen are Chinese and the splendid Indian men employed by the British. There are a large number of foreigners living in this city, many



missionaries, and many other folk engaged in business. There are many large factories. A large cotton factory stands just across the road from the Mission. A Union Church, for foreigners, is attended by our people.

When walking along the Chinese bund one day going to the boat, we saw a sad sight. Several men ran down the steps to the mud beach, carrying what looked like large paper toys, made to represent things which a man wants in this life, such as a house, clothes, sedan chair, etc., and food too, eggs, rice and some dough; these they took to a selected spot, and there set fire to them. This was an offering to the spirit of the dead man. These were the things he had left behind and would be in need of in the next world. Hence, they were sending them to him. As they were burning, the men waved their hands over them, invoking the spirits, then turned and went away. Poor Chinese, they are so terribly deluded by these awful demons, who are far more powerful than we give them credit for being.

Our trip up the river from Hankow was very enjoyable owing to the kindness of our friend, dear Captain Barrett, who is a very good friend to the Mission.

Ichang is a beautiful place, range after range of hills and mountains in the far distance almost surround it. There are other missions working in this city, the Scotch mission, and the Swedish mission; but the Catholics have a very strong hold here, own a great deal of property and have a great many converts. They have a monastery and nunnery. We went into one home the afternoon we landed, with Mr. Squire, and the image of the virgin and the cross were hung up on the wall. We expected to stay here for some months to study before going on to Chungking. Imagine our amazement when we were told that we were to proceed to Chungking as soon as we could get a steamer. We should love to go up on a houseboat but the Consul will not permit it because of the danger.

Shortly after midnight Monday, November 29th, 1920, we were awakened by heavy firing on all four sides of our premises here in Ichang. The soldiers commenced looting in the far end of the city at about nine thirty o'clock and kept up their firing and looting until daylight next morning. On account of the firing we made our way from the upstairs rooms to the sitting-room below in order to avoid stray shots as bullets were flying in all directions around us. I am glad to say that none hit the house but to be on the safe side we all thought it best to be on the lower floor. We spent the night lying flat on our backs listening to the looters outside. Several times we thought they had broken in our front door and were coming into the compound but it proved to be that of some Chinese shop near to us. We just committed ourselves to the Lord, who alone is able to give protection. It is really wonderful the peace which fills one's soul at such a time. The one thought which was most precious was that nothing could come to us unless the Lord allowed it. "My life is hid with Christ in God." What better refuge could we have? Thus we spent the night in prayer, not only for ourselves but others in the city.

They were not content to loot only, but set fire to several places in the city and outside, including the large Japanese warehouse which was filled with goods of all kinds. Some have said that it was worth a million dollars. Whole blocks of buildings were set on fire and the flames reached far into the heavens. Fortunately there was no wind and they did not spread but the damage done by fire alone must be terrific. The buildings burned were the best in the city.

Mr. Squire and I took a walk around next morning to see what had been done. We found that nearly every place in the city had been looted, most of them absolutely cleaned of everything. The Bank of Communications was broken into and much silver taken. Most of the shipping offices were robbed of all their contents. Those who had nothing much to lose but a "pukai" (bed) found themselves rid of that. It is a sad sight indeed to see the poor people. The stores are all closed as they have nothing to sell.

I believe there were about ten thousand men engaged in the looting, and they were so well organized that one night was sufficient to go through the whole city from end to end. One can hardly expect other action when they learn that the men have not received any money for about ten months. They threatened looting unless money was forthcoming. The General wired Hankow for it but received none. Three days were given by the men and when the time was up they broke loose and nothing could stop them.

A few were killed and several wounded. Those who offered resistance in any form were immediately shot. We were all expecting them again the following night but they confined themselves to another part of the city and the villages across the river. We have a number of women and children in the compound. Poor souls, they are nearly frightened out of their lives. Hundreds of people are leaving the city as fast as they can get away.

## In the Throes of the Earthquake

By BENJAMIN C. BROOMHALL, F.R.C.S.,  
(English Baptist Mission) Sianfu, Shensi

THE day after we arrived at Sianfu was the day of the earthquake. We were staying with Dr. and Mrs. Young and were just at supper when we heard the weirdest of noises. I looked up to see if something was coming in at the door, half expecting a rush of men. As we all jumped up from the table, Mrs. Broomhall and Mrs. Young exclaimed, "It is an earthquake!"

We rushed upstairs to where the children were. By that time the place seemed to be rocking under our feet, making one giddy and uncertain at each step whether one's foot was coming down on the boards or not. As we got into our bedroom, which was pitch dark, the roof timbers were creaking like a Chinese wheelbarrow. There was the crash of breaking glass and the falling of things outside (these must have been bricks from the chimneys and from the kitchen wall which we found afterwards had fallen). Mrs. Broomhall said, "The place is coming down upon us!" and I must admit I thought it was.



I struck a match for us to see our whereabouts, for we were strange to the place. Mrs. Broomhall got hold of Josie and handed her to me just as the match went out. At that moment Mrs. Young passed the door with a storm lantern and her baby. There were no lights in the house except the dining room lamp and this storm lantern.

I rushed to the bedroom door as I saw the light coming and took Mrs. Young's baby while she went on with the light to aid Mrs. Broomhall. I staggered down the swaying, tipping staircase in the dark, a baby on each arm so bundled up with bedclothes that I hardly knew whether I had the babies or not. It was ghastly, negotiating unknown stairs and fumbling in the dark for the door handle, unable to find it. Mrs. Broomhall picked up Jessica and Mrs. Young dragged Kittie by the arm and thus we ran into the garden. The Chinese servants joined us. Dr. Young had rescued their elder girl; so we sorted ourselves out to see that all were there. The trouble seemed to be over and one or two of us ventured in to get some more clothing. Then after a while we all returned to the house, but remained downstairs, putting the children on mattresses and keeping watch, ourselves, most of the night. Three times on account of further shakes we rushed out, but fortunately the later ones were slight—nothing like the first which was worse than a bad "air raid." I trust the Lord will, if possible, preserve us from a similar experience!

In our compound here two division walls came down, the wall over the cart gate, part of the crest of a roof and a few bricks from one or two chimneys. The damage in the city has not been very much apparently. It is really wonderful what rickety looking places have stood. The rumors that continue to come in from outside mean serious trouble in some districts, I fear.

## Blessing in School Work

By Miss EDNA L. LARSEN, Suifu, Szechwan

**A**NOTHER school term has begun with an increase in the number of boarders. Each term shows a larger number of girls from the homes of church members in this and other stations, for which I am very thankful.

The Christian Endeavor meetings this term have been particularly encouraging. The girls have taken such active part and their testimonies show a real change in heart! One evening in particular I felt that the Holy Spirit was truly in our midst. The testimonies were real confessions of sin and indifference. Those who testified have really shown by their lives that they meant what they said. The Christian Endeavor has been of untold blessing in the school.

One of the teachers, Miss Fan, has also been blessed, and is quite a changed girl from what she was when she first came. She had received her education at another school the buildings and equipment of which are very much better than ours and at first she was not at all willing to work in the China Inland Mission. Education was to her mind of first importance; the Gospel was secondary. But her testimonies are quite different now.

She very frankly admits what she was before and knows now that it was the Lord's will for her to come here. She has become increasingly helpful in the school.

In my meeting with the teachers once a week I feel that there is real oneness of spirit. Miss Fan was greatly helped by a Miss P'an whom I have sent to the Chengtu Normal School, hoping to have her the next fall in the school as a teacher. She is one of the most spiritually-minded Christian girls I have met. We are praying, and covet your prayers, that God may mightily use her in the school. God has certainly privileged us in giving us good helpers, and this past year the Lord has blessed us above all that we asked or thought.

## Saved Through a Dream

By Mr. A. SEIPEL, Ningtu, Kiangsi

**O**N his itineration to the various preaching places, one of our evangelists took a little rest in a temple about three miles from his outstation. Among other priests, there was a vegetarian who for five years had lived in the temple to be able to serve the idols more sincerely. On this occasion he heard the Gospel for the first time. But the good news did not touch his heart at all. He did everything he could to make it impossible for the evangelist to preach the Gospel in the nearby hamlets.

After some time he had a dream which God used to bring him to Himself.

The man dreamed he saw, in the temple where he lived, three different rooms. The room to the right contained nothing but idols; the room to the left nothing but big black coffins. The middle room, however, was so bright and glistening that his eyes hardly could stand it. Here three men stood before him and one of them said: "If you go to the right you walk in the darkness; if you go to the left your fate is the same—darkness, leading down to hell. Why not follow me? Upon my path there is light and joy and my way leads on and up to heaven."

The man then awoke, not a little anxious to know what this strange dream might mean for him. Unable to find a satisfactory solution himself, he went to the evangelist at the outstation and told him the whole story. The latter in turn found now a prepared heart to hear of Christ Jesus and to believe in Him. God used the evangelist to open this man's eyes and turn him from darkness to light, from the power of Satan to the true God, that he might receive forgiveness of sins and become a sanctified man, able to serve the living God and our Savior Jesus Christ.

This vegetarian devotee had lived in the temple with the expectation of getting specially high merit after this life, yet at the same time he had not minded living in the greatest filth of sin. At once he broke with everything of the old life because he had indeed obtained the very best—Jesus Christ Himself. As a thank offering he gave twenty dollars to the church. Now he lives again in his own house and God has already used him in leading others to the Lord Jesus.



## Winter Work in Shansi

By Mr. and Mrs. JOHN FALLS, Kih sien, Shansi

WE are now (January 8th) in the depth of the Chinese winter and real famine conditions exist in a part of our county of Kih sien. This adds another responsibility to the usual number just at present, for we have been asked by the Shansi Famine Relief Committee to superintend the distribution of grain in our district. This will entail about three months of pretty arduous work which will mostly have to be done in the villages of the southeast mountains.

Fortunately the famine in Shansi is not widespread and not very serious except in ten districts or counties. Kih sien is one of these ten, but we are thankful that only 52 out of our 260 villages, towns and hamlets have reported famine, and in these 52 villages, so far as has been ascertained up to the present, not more than 7,000 souls are in real need. There is a local relief committee which is undertaking the relief of some 4,000 of these, but they have told us that the Central Committee which we represent should be prepared to care for at least 3,000 more destitute people, who will need help during the winter and spring. We have already begun investigations in the villages and expect to be able to start the work of distribution by January 15th. It so happens, in God's providence, that one of our village centres, Shuntangto, is situated right in the midst of the stricken area and very many of the people to whom we shall have the privilege of ministering are well known to the Christians and inquirers there. For this reason we are looking forward to finding good openings for the Word.

It is in the provinces of Chihli, north Honan and west Shantung that the famine is being felt most terribly. A well-considered estimate which has just been confirmed by the Japanese Consul of Tientsin is that twenty millions of people are in the direst need and many of them have already died of starvation and cold. Our hopes of a mild winter are not being realized. For days past our thermometer has registered 40 degrees of frost and lower.

Our Bible class work has been most encouraging. It seems to be just what the Chinese church needs at this stage—to meet together several times a year for a week or two of Bible study. My class in Sükow held from December 5th to 12th inclusive, averaged an attendance of 15 to 20, but what a mixture of grades I had in that small number of people! When I looked at them on the first day I naturally felt that the prospect for teaching was not of the best. All grades were represented, young and old, from grey-headed elders down to the newest inquirer.

But the Lord knew what He would do and how His Word is fitted to reach all hearts! Before the classes were half over the newest inquirer had professed faith in Christ, and bought a copy of the newly-translated Bible, and several of the older Christians including the elders, testified to new light and blessing received.

It was a great comfort to us to see Elder Cheng so much cheered. He is now a grizzled old veteran,

weak in body, but steadfast in spirit, and withal poor in this world's goods, having practically spent his all on the Sükow church.

During the year script has been taught to a number of women, and they seemed to enjoy it very much. At the market town of Pehkiai (pronounced like Bay-jay) we had several days' work early in the year among "outsiders," Mr. Falls having classes with the men and I teaching the women in the home of one of the Christians. The opportunity was good and the seed sown has already been bearing fruit.

I had been distressed over so few women being baptized, and prayed most earnestly to be helped to lead at least one new woman to the Lord. I would like to tell about one such. A nice young woman had just become engaged to a young teacher, an inquirer at "Bay-jay." I felt that as he had decided for the Lord, she too ought to be won for the Master.

So I visited her and asked her if she would be willing for me to teach her to read. She consented and daily I went to her home when I was in Sükow, and taught her line by line to read the first book of about six hundred characters for women inquirers. Lesson by lesson I carefully explained the Gospel truth contained in them as well as teaching her the new characters. She is very bright and just seemed to accept the Truth as soon as presented. In November she was married and now her husband has asked for baptism for himself and his young wife and for his mother and father as the whole family have believed. They are all to be baptized next communion Sunday.

Kih sien is situated at the cross roads (so to speak), and we get a great many European guests; not only our own missionaries going to and from the coast, but many of the American Board as well. In some years I have had as many as a hundred or more guests, and this entertaining takes much of one's time, but it, too, is done for His sake. Nevertheless, all the Christian women have been visited during the year in their homes, some of them many times, and outsiders also have been frequently visited in the cities and villages and told the Gospel and invited to our meetings.

## Suffering For Their Faith

By Miss J. P. BROOK, Hiangcheng, Honan

PART of the time I have been conducting a short school for Christian women and the remainder of the time visiting in their homes. It was most encouraging to have some remarkably good opportunities for preaching the Gospel in these villages. I do not think I have ever met with such keen listeners before.

In one case I was in the home of a woman, baptized last year, who has suffered not a little persecution, her husband having threatened to strangle her, but she was able to come and stay for some days and was most persevering in learning the Script, and delighted to be able to read a little before returning home. When we visited her village we had the most attentive and eager list-



eners. They would hardly allow us to leave, and one, a younger sister of the woman above mentioned, insisted on my sitting down again as she said she believed with all her heart and wanted to be taught to pray. The is quite a young woman and her people will not allow her to go to our hall in the city. She was anxious to know if she could really be a Christian at home.

Another case in one of the villages was most pathetic—a mother of four children, so cruelly treated by her husband that she has lost all power in her arms and hands which hang helpless at her side. She is at present lame too, so she cannot get in to the meetings as she has done formerly. The Christian women are caring for her and comforting her in her trouble.

We also had a very good opening in another village through a successful operation performed by a young doctor (an old schoolboy) who is a great help in the work, often leading the meetings and witnessing for the Lord.

## A Persecuted Widow

By Mr. H. E. FOUCAR, Kinghsien, Anhwei

SIX of these (received into the fellowship of the church at a meeting reported in November) are women, headed by Mrs. Hsü, an elderly widow of over seventy, who has already endured much persecution in her own home for Christ's sake. She belongs to one of the old families who pride themselves so much upon their traditions and pedigrees. Her son, a proud Confucianist, had tried by all means to dissuade her. Two of her nieces have already joined the church, and by their consistent walk have overcome the opposition of their husbands. So dear old Mrs. Hsü was not going to give in to her son although he had threatened to starve her and to refuse her a coffin.

"Well," she said cheerfully, "he can bury me in my pukai (bedding), and as to the few years that I am spared to live here, the Lord will provide."

These women are not only earnest believers, but they have borne much hardship for His sake.

## "The Mark of the Beast"

By Mr. ROBERT W. PORTEOUS, Yüanchow, Kiangsi

REGARDING one of six centres affected, persecution has taken the form of a boycott. It is a large market, where great crowds assemble on market days. They have been rebuilding a temple and the Christians and inquirers not having contributed the amount required by the managers of the temple, are being looked upon as foreigners. Gongs have been beaten on market days prohibiting the people from buying from or selling goods to the Christians.

They had a feast, which cost over one hundred thousand cash, in the new temple, at which they decided upon the above boycott. The outlook is indeed serious for the Christian merchants, as well as for all the Pingkiang Christians and inquirers. I have endeavored through the mayor of our city here (head of the Board of Trade), who is very friendly, to use his influence to induce the gentry of Pingkiang to discontinue the boycott and beating of gongs.



IN FAMINE RELIEF WORK MEN WHO HAVE THE STRENGTH WILL BE EMPLOYED IN VARIOUS PUBLIC IMPROVEMENTS, ESPECIALLY IN THE BUILDING OF ROADS. THAT THERE IS SOME NEED OF SUCH IN CHINA IS TESTIFIED BY THIS ILLUSTRATION

Photograph by Dr. A. W. Lagerquist

The mayor kindly wrote a nice letter himself on our behalf, with the result that last market day the gong beating ceased, though the boycott still continues. Any who sell to or buy from any of our people there are taken to the temple where they are fined large sums of money.

You can imagine the sequel: deputations hanging about day after day, saying they cannot do business and are unable to obtain food. A proclamation put out by the local magistrate was torn down either the same day or the day following, the gentry having failed to "talk over" the temple manager. I thought a nicely worded proclamation might restrain them, but, alas! that too failed.

We are much cast on God for the little flock there and would ask much prayer for them. I might mention that in connection with the erection and feasting at the new temple quite a number of straw huts have been erected where gambling and theatricals are being carried on. An anonymous letter accusing them of gambling was sent to the magistrate here. Not knowing who sent the letter, they of course, laid it at the Christians' door so you can imagine it didn't increase any friendly feelings towards our people though they had nothing whatever to do with the accusation.

## A Famine Dairy\*

By Mrs. EDITH M. CLARK, Wuan, Honan

THE poor starving people are coming to us every day. It is almost impossible to turn them off.

We have opened relief centres in or near Wuan. There is a shelter for girls and little children and babies without mothers; another shelter for boys from six to thirteen years, where they will be taught to read and write the new phonetic script that can easily be learned in the time the boys are in the shelter. We have also opened a home for mothers with nursing babies; and a work room and shelter for other poor women.

The people in all these relief centres are being taught to read and understand the Gospel. Only the really destitute are being taken in, and all are

\*From the January "Honan Messenger" (Canadian Presbyterian Mission), Weihwei, Honan.



treated alike whether Christian or non-Christian. Every one who can work is expected to do so. The women sew and make clothes for the children in the shelters and for other needy cases. When the great demand for winter clothes and quilts ceases, we expect to set the women weaving cloth. Those too old to sew, cook and care for the children with the assistance of the older boys and girls. We reckon that from \$2 to \$3 per month per head will feed and clothes these people. If grain were not at famine prices, we could do it for much less. We expect to keep the work going until next June, when the wheat will be harvested, and the worst of the famine should be over.

Just to give some idea of the work and the need, let me copy a few typical notes from my diary during the last few weeks. The notes are not taken in order, but are chosen to give a glimpse at the different kinds of work going on.

A young woman came to the work room to-day with her baby girl. The mother-in-law wanted to throw the baby out as they were too poor to feed it, and it was only a girl. The mother has had no food for four days. The baby is over a year old, but has not strength to lift her head. She is a little skeleton. (Later). Seeing that the baby was on the point of death, I took her into the house to care for her myself and try to save her life. She took a convulsion while being washed, and I feared she was dying, but she revived. She is fourteen months old and weighs the same as a new-born infant. (17 days later). Baby has had the best of care, but her life still hangs in the balance. She must have a good constitution to live as long as she has.

An old man and his wife came in to-day, both stone blind but neat and clean. They walked in fifteen miles. A deaf-mute came to-day also. We had to give her clothes, for like most who come, she was dressed in thin cotton rags, and must have been nearly frozen. Her husband is ill at home. She had a baby born two or three weeks ago, but it died. She is a good sewer, and seems quite intelligent. She walked twenty miles.

To-day I attended to several sick people and dressed a number of sores. Two were babies, with bad burns over a month old, and in such a condition now with dirt and pus that they will need a great deal of care to make them heal. One of the women who came to-day had just been sold by her husband, because he could not feed her and also because he needed the money to buy food for himself.

We have a great many women who have been compelled to sell or give away their children to keep them from starving. One woman came, trying to sell her dear little baby boy six months old. She wanted me to buy him and so made him laugh and crow to show me how dear he was; and the baby looked into her face exactly as if he wanted to say something. My heart just ached for that poor mother. Ever so many have sold their children; and most of the women in the work room, who have not sold a child were only able to keep their little ones because we took them in.

Two old women, who cannot see to sew, make the millet porridge for all the work women. One of these cooks was quite ill when she came, through eating chaff, which is the principal article of diet at present for most of those who can afford it—many have no money even to buy that. The other old cook gave up hope of life before she came to us, and took a dose of opium to save herself from starving to death. However, she took an overdose and made herself sick, or she would not be here now.

A woman and child came to-day; her husband told her to go and get a man who could support her; but she could not bear to give up her son, and was going to jump down a well and drown her sorrows and herself, when she heard we were helping women, and so came here.

We have seventeen women now with nursing babies, some of them in pretty bad condition.

A wee boy of five years, just a mere shadow of a boy,

walked in fifteen miles to-day. I don't see how he did it. He made no fuss, but just said "I want to lie down." I gave him some bread and milk, and put him to bed. His little brother starved to death a few days ago.

To-day I bought a jolly little boy of five months for \$2. His mother left her home north of Wuan and went with her husband and two children away up into Shansi, hoping to find it possible there to make a living; and now after tramping over a month, carrying the baby all the way, she comes back discouraged. She was selling the baby on the street when my cook saw her and brought her here. I told her not to sell the baby, but to stay and work and we would keep her and her two children. However, she said she must sell the baby to get money for her husband. I bought the little chap then, fearing that if I gave the husband the money as a gift, he might return later, when it was spent, and sell the child to some one who would not be good to it. The mother is staying here to nurse and care for the baby.

Many people, thousands of families, have tramped eight to twelve days' journey up into Shansi, looking for a place where food is cheap, and then have had to walk all that weary way back again to starve in their homes.

One of the hardest things about this famine relief is not being able to help them all, but having to turn folks away to starve, or commit suicide.

Since writing the above, the wee baby girl has gone to that country where "They hunger no more." Poor little thing, her life here was all hunger and cold and neglect, except the last three weeks, when I gave her the best of care. But she was too starved to recover. There are many more suffering just as she did, and we want to save all we can.

## Is Famishing China Exporting Necessities of Life?

THE newspaper reports that China is shipping eggs and grain away from that country should have explanation. We can hardly do better than quote a statement made in the columns of the "Presbyterian Witness" by Rev. Gillies Eadie, who having been connected with the British Office in Tsingtau mobilizing and demobilizing Chinese for the Labor Corps in France, visited the famine stricken portion of Honan just before coming home on furlough. He replies to the question:

Why is China shipping eggs and wheat when there is famine?

The wheat crop matures about the beginning of June, and in ordinary years it is sold and shipped out during the following months. The famine situation this year did not manifest its seriousness until the failure of the millet crop in September. In the meantime shipments of wheat had been made, and contracts for the shipment of other consignments had been entered into. These in time reached a seaport and were shipped aboard as soon as tonnage was available.

It was not all shipped out, however. Rev. Geo. E. Simmons of the Honan Provincial Relief Commission, in his October report told of a large shipment of grain at the river port of Tao Kow in north Honan, which had been purchased by merchants for transferring to the North. On representations from local authorities the provincial governor would not permit this grain to leave the province. Funds were provided for the purchase of this grain, and it was sent to different centres in the famine district to be sold at cost price to the farmers for seed grain. Some of the grain I saw in Changte where it had been brought for this purpose.

The factory at Changte for the preparation of eggs for shipment abroad was closed as an egg packing plant, as owing to the scarcity of food, hens had practically dis-



appeared from the country. The factory was being used as headquarters of an organization which was shipping boys of 10 to 17 from the famine area to Shanghai to work in the factories there.

There are eggs and grain being shipped from China. Why? I copy the following from the report of the Shanghai Relief Committee's report in the "North China Herald" of December 4th: "The Committee desired to vote another sum to purchase more grain before the price rises and ere the communications to the famine stricken areas are made more difficult by the cold weather, but it has no

funds in hand and desires to make this as widely known as possible in order that money may be sent in and so enable it to buy food for the starving people. Money to buy food is the urgent need." The products of China must find a market and if the Famine Relief Committees have not the funds to buy them, they naturally will be shipped elsewhere."

We would add to the foregoing that the exporting trade of China is largely in the hands of foreign firms and not Chinese companies.

## Our Shanghai Letter

By G. W. GIBB, M.A., Acting Secretary, writing from Shanghai, January 13th, 1921

**N**OTWITHSTANDING abnormal conditions in 1920, I am glad to report that we had the pleasure of welcoming thirty-three probationers from Great Britain, America and Australasia, while one was accepted in China, six also being readmitted to the fellowship of the Mission. Of these nine only were men. Seventeen associate workers reached us from the continent of Europe, so that in all fifty-seven workers were added to the ranks of our Mission during the year. Against this, however, we lost by death eight members, whilst twenty members and associates retired from the work in China for various reasons. The total number of missionaries on our list on December 31st stood at 1,110, being an increase of thirty-one as compared with the previous year. One hundred and fourteen workers left the field for furlough, while we had the joy of welcoming back sixty-eight from the various home lands.

Two centres, Sifengchen in Kansu and Yungning in Szechwan, were recognized as central stations, while during the year we retired from the work in Laohokow and Kucheng in Hupeh. The total number of stations at the end of the year was, therefore, two hundred and forty-three.

I regret to announce that the total number of baptisms reported to December 30th, 1920, was only 3,842, being a decrease of 1,617. This may to some extent be accounted for by the restless condition of the greater part of China during the year, caused very largely by civil war and the prevalence of bands of robbers, making itinerant work almost impossible.

Since the date of my last letter (December 3rd) we have had the pleasure of welcoming among others the following workers back from furlough: Mr. E. G. Bevis and Mr. and Mrs. L. C. Whitelaw and three children from America, and Mr. and Mrs. F. S. Joyce, Mr. and Mrs. E. J. Cooper, Mr. and Mrs. E. H. Taylor and Mr. F. E. Shindler all from England.

Mr. and Mrs. Bevis will be returning to Chenchow, while Mr. and Mrs. Whitelaw have been designated to take the oversight of the work at Tsinchow, Kansu, during the absence on furlough of Mr. and Mrs. Lloyd Rist. Mr. and Mrs. Joyce are taking up the superintendency of the church work in Kaifeng, while Mr. and Mrs. Cooper have gone forward to Hungtung to relieve Mr. Lutley in the building operations at that centre. Mr. and Mrs. Ernest Taylor have been appointed to take the place of Mr. and Mrs. Robert Young in Anking. Mr. Shindler, after visiting

Ningkwofu, his old station, will be proceeding to Hungtung where he will temporarily take charge of the church work.

During the month of December we have also had the privilege of welcoming Miss M. B. Lindsay from North America, and the Rev. F. Houghton, B.A., from England. We would bespeak earnest prayer on behalf of these young workers as they commence the study of the language in the training homes at Yangchow and Chinkiang.

On December 17th, Mr. and Mrs. Renius and child, accompanied by Miss Frida Tornvall, daughter of Mr. and Mrs. Tornvall, Pingliang, sailed for North America. Great difficulty is still being experienced in arranging for the passages of workers whose furloughs have been granted owing to the straitness of funds, and also to the lack of steamer accommodation. We hope it may be possible to secure berths for Dr. and Mrs. Anderson and their two youngest children on the P. & O. steamship "Delta" sailing from Shanghai, February 1st.

I am glad to be able to report that Mrs. Lack, who, as mentioned in a previous letter, was suffering from an attack of typhoid fever, is now convalescent. We thank God for sparing such a useful life to His service in this land.

## Here and There

Rev. E. A. Brownlee held five meetings in Winchester, Ormond, Kenmore and Vernon, Ontario, during three days the last part of February. This is a section in which deputation work has not previously been done.

Mrs. Thos. Windsor has removed from Anshun, Kweichow, being appointed to Kweiyang in the same province, and will live with Miss Charley in the home left by Mr. and Mrs. Waters now on furlough.

Mr. and Mrs. Morris Slichter are occupying Anshun alone, since Mrs. Windsor left, Dr. Fish being still on furlough.

The ministry of Dr. and Mrs. Howard Taylor is being greatly appreciated by the workers in Kansu province. The latest news of them through Shanghai (January 28th) was to the effect that they were leaving Lanchow hoping to reach Sining before the Chinese New Year on February 8th.

Dr. Robert Parry of Lanchow, Kansu, at the earnest request of the magistrate of Tsingningchow, proceeded to that centre to give help to those who were suffering injuries from the recent earthquake. The

official report regarding this city is: killed, 635; wounded, 1,159; impoverished and fed from the official granaries, 3,330; property destroyed, about 4,000 to 4,500 houses. These we understand are the figures for one city only.

We are sorry to record that the little son of Mr. and Mrs. Whitelaw, whose birth on the first of January was recorded in our last month's issue, died before the middle of January. Detailed information has not been received.

Missionaries belonging to our Mission engaged in famine relief work are Mr. C. H. S. Green of Hwailu, Mr. and Mrs. M. L. Griffith and Miss A. C. Ware of Shunteh, Chihli, Mr. James H. Mellow and Mr. E. G. Bevis working in connection with the Peking Famine Relief Committee, Mr. F. S. Joyce, Mr. H. T. Ford and Mr. E. Roy Baker working in connection with the Honan Relief Committee, and Mr. H. J. Mungeam and Mr. John Falls in connection with the Taiyuan (Shansi) Famine Relief Committee.

Great efforts are being made to save those who are at this time faced with death through starvation, but it is feared that large numbers are succumbing to hunger and cold. Although to a great extent the condition of the country is much more peaceful, still bands of robbers are found in every district and are a constant menace to all travellers.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

God removes the worker and continues the work. **Pray** for those who are left to carry on in hard places (pages 38, 39).

**Remember** the dangers which surround our missionaries and our Chinese brethren and sisters in the unsettled condition of China (pp. 40, 41).

**Give thanks** for the preservation of our missionaries through the great earthquake (pp. 41, 42).

**Thank God** for blessing in school work and **pray** for Miss Fan (p. 42).

**Ask** that God may reveal Himself to those who are reaching after Him (p. 42).

**Remember** the missionaries involved in famine relief work (pp. 43, 44, 46). **Pray** that this may open opportunities for spiritual seed sowing.

**Pray** for those that are persecuted that their faith fail not (pp. 43, 44).

**Pray** that people may not misunderstand China's famine situation and withhold gifts in this time of need (pp. 45, 46).

**Give thanks** for God's mercies to the Mission in financial matters and the increase of workers, **praying** that the harvest of souls may increase.



**I**n the February issue of "China's Millions" a new price list of China Inland Mission publications was presented. Copies of this price list are also available in leaflet form. Added volumes and changing costs of new editions of our books have made a general revision necessary. In arranging this, an effort has been made to fix upon uniform prices, so that nearly all our books can be bought for the same amount in either the United States or Canada. This, we trust, will eliminate confusion and prove an advantage to friends of the Mission of this continent. As all know, printing is increasingly expensive. Yet profit on China Inland Mission literature is not equal to that on books sold more largely through the trade. Our aim is distribution for our books, not income from them.

"To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever"

(Jude 25). Names and titles are lightly considered in the democratic present. Derivations being commonly disregarded, names are chosen for children to-day by sound rather than meaning. And titles, having largely lost force by popular indifference to authority, are neither accorded the old-time deference nor worn with the former pride. Yet God bestowes names and titles that are not to be set aside. Let us take care lest we seem striving to democratize God's Kingdom and ignore the honor due to His Son. The "Wonderful Word" has recently printed a very pertinent paper by Mr. Richard H. McCartney calling attention to "A Forgotten Title," namely, that of our Lord and Savior, who more and more is spoken of with the familiarity that even those who knew Him in the flesh and lived most closely to Him never assumed. "His mother called Him not 'Jesus' but 'Son.' His disciples always addressed Him as Master and Lord. Mary and Martha called Him Lord." In the story of His earthly life the Holy Spirit, in the Gospels, puts before us the emptying of Himself and His becoming man for our sins. But is it seemly that we, after our Lord's triumph and return to glory, should write much of Him as "Jesus" when in the Acts, Epistles and Revelation this name without a title (for some good reason in each case) is given some fifty times while the titles of Christ are given over 450 times. In fourteen out of twenty-one Epistles the name "Jesus" without title does not even occur. And in the Gospels the only ones recorded as directly addressing our Lord as "Jesus" are the blind wayside beggar who was not healed until he said "Lord" (Mark 10:47, 51), the group of ten lepers, "strangers," only one of whom "returned to give glory to God" (Luke 17: 12-18), and various men possessed with demons or "unclean spirits" (Mark 1: 24; 5:7). Should we not rather company with our Lord's disciples than with these, remembering how Peter said, "Thou art the Christ," and Thomas exclaimed, "My Lord and my God!"? We have a testimony to bear! While certainly there are times when the name "Jesus" should be spoken and there are devout references made to Him thus in hymn and prayer, yet let us at least increase the frequency of the worshipful ascriptions due to "Our Lord Jesus Christ," the "appointed Heir of all things...who when He had by Himself purged our sins, sat down on the right hand of the Majesty on high," and unto whom it is said, "Thy throne, oh God, is for ever and ever" (Hebrews 1:2-8).

PHILADELPHIA

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EBENEZER

# CHINA'S MILLIONS

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TORONTO  
APRIL, 1921

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

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CONTENTS	PAGE		PAGE
SIN—By Rev. Peter Crispell.....	51	FACTS FROM THE FAMINE AREA—By Dr. H. G. Barrie.....	59
A SPRING CONVENTION AND PREACHING TOUR—By Mr. A. K. MacPherson.....	53	FAMINE RELIEF WORK.....	59
OUTSTATION VISITATION—By Mrs. H. S. Ferguson.....	55	ALL HANDS TO THE NET.....	50
OPIUM AND OPPRESSION—By Mr. Morris Slichter.....	56	THE EARTHQUAKE IN KANSU—By various missionaries.....	60
AMONG THE MIAO AND THE NOSU—By Mr. and Mrs. Yorkston.....	57	EDITORIAL NOTES.....	63
A "LADIES' STATION" IN KWEICHOW—By Miss J. Rabe.....	58	PRAYER CALLS—PRAISE ECHOES.....	64
		DONATION LIST.....	64



AN OUTSTATION CONGREGATION AT KANTUANTSIH, ANHWEI. THE "SMALLER HALF" OF AN AUDIENCE GATHERED IN THE COURTYARD. ACCORDING TO CUSTOM MEN AND WOMEN SIT APART FROM EACH OTHER

Photograph by Mrs. H. S. Ferguson



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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## General Centres

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Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

CANADA

Home and Offices

507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
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## Local Centres

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598 Princess Ave., London, Ont.  
F. A. Steven, Representative.

6506 Ventnor Ave., Ventnor, N.J.  
Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1920): Missionaries, 1,081; paid Chinese helpers, 1,991; voluntary Chinese helpers, 1,429; stations, 242; out-stations, 1,585; chapels, 1,803; hospitals, 18; dispensaries, 102; native schools, 544; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1919): N. America, \$151,878.11; Great Britain, 294.-116.86; Australasia, \$36,729.67; China, \$73,213.30; Associate Missions, \$155,719.89; total, \$711,657.87.

**Results:** Churches, 1,103; baptized in 1919, 6,531; communicants in fellowship, 52,390; others under regular instruction, 52,917 (1919) baptized since commencement, 77,078.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "*transmission*," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE** In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.



# CHINA'S MILLIONS

TORONTO, APRIL, 1921

## SIN

From a sermon by Rev. PETER CRISPELL, Newburgh, N.Y.

**F**EW realize the awful results of sin. Even those who have seen sin in its worst forms, who have had to deal with all kinds of criminals, know little of its terrible power. It everywhere works destruction.

The sinner destroys himself. Whatever else sin may injure it is sure to injure its agent. Whatever it may promise, "the wages of sin is death," and these wages are paid. Every sin pronounces its own judgment and executes its own sentence, as naturally as cause produces result, as naturally as every seed bears "after its own kind." See the victim of intemperance; judgment is pronounced upon him in the bleared eye, the blotched face, the shaky hand, the unsteady walk, the clouded mind. See the slave of covetousness; judgment is pronounced upon him in the hardening of his heart, which becomes as stone and ceases to beat in response to the miseries of men, by the dread of loss and by overexertion to get and to keep. Who is more wretched than the miser?

It is written: "The soul that sinneth it shall die." In the beginning this penalty was affixed to disobedience. God said to Adam, "In the day that thou eatest thereof thou shalt surely die." The Hebrew reads, "dying thou shalt die," thus perhaps expressing the truth that death is not necessarily an instantaneous result, but rather a gradual process. When sin is committed the destroying process commences at once. It has positive effects, though they may not be seen, though they may not culminate in death till more than nine hundred years have passed. The time required to produce death will depend in great measure upon the virulence of the disease in its attack upon the individual and the constitution of that individual as it is influenced by environment and heredity. But the process having commenced will continue until it is complete, until it results in the death of both body and soul, unless some remedy is found and applied. Thank God we know such a remedy!

When Adam fell, the Lord at once drove him out

of Eden, saying, "Lest he put forth his hand and take also of the tree of life and live forever." There seems to have been great haste in this action and we may have asked, "Why?" The reason is evident. There is no other sinner so wretched, so abominable and so wicked as an old one. The earth never before nor after was filled with such abomination as it was at the time of the flood when man lived to be nearly one thousand years old. The results would have been terrible had the sinner been permitted to live forever. Adding evil to evil he would have made this earth a hell.

There was mercy in thrusting man at once out of Eden, mercy even in executing upon him the sentence of death.

Sin in any form is suicide. We are always shocked when we hear that a man has taken his own life. What should be our feelings at the thought of men destroying themselves body and soul! Think of the worth of a man created in the image of God. How will you compute the value of his time, of the faculties of his mind, of

his soul? How can you better do this than by considering the price which has been paid to redeem him—an unspeakable price, the precious blood of the Son of God.

If the sinner destroyed only himself it could with truth be written, "One sinner destroyeth much good."

Still, if self were all that the sinner destroys, inestimable as the loss would be, it would be insignificant compared with what it is. The sinner works ruin everywhere, directly and indirectly. Destructive forces always work more rapidly than constructive. All growth is comparatively slow; all decay comparatively rapid. It requires months to bring an apple to perfection, but when once it is bruised it will decay in a few days. A magnificent building which has taken years and vast sums to build may be destroyed by fire in a few hours. Apparently insignificant destructive forces may produce tremendous results. A little water expanded by freezing may burst the mighty rock asunder. A little match in the hand of a little child



TWO YOUNG BOYS OF THE FAMINE REGION WAITING  
FOR THE DISTRIBUTION OF FOOD  
Photograph by Rev. L. C. Whitelaw



may set on fire and destroy a great city. An insignificant worm gnawing its way into the heart of a great tree may lay the giant of the forest prone upon the ground. In the moral as well as in the physical sphere destructive forces work with astonishing rapidity. Hence the mighty power of one sinner.

The Scriptures furnish us with many illustrations of one sinner's power for evil. Jericho had fallen before Israel. Rejoicing in victory the conquering forces attacked Ai, a much smaller place. Here they were severely repulsed. It was evident that the Lord was not with them. Inquiry was made and it was found that one man had taken for himself of the spoil consecrated to God. For the sin of Achan the whole people suffered. In the days of Solomon, the Hebrew nation was at the height of its glory. But in the days of his successor that glory suddenly faded. Why this sudden change? Rehoboam, with wilful pride, refused to listen to the counsels of the elders, and the nation was divided.

God made this world beautiful and happy, and man sinless. But what misery is seen to-day on every side! What brought about this change? Adam sinned, and it is declared that "by one man sin entered into the world."

Some may deny the headship of Adam, but the truths of heredity will not admit of denial. Evil parents will ordinarily beget evil children. Some sins like some diseases are inherited. We admit this truth even in our common talk. We say, "They are a consumptive family," and in like manner we say, "They are a licentious family," or "an intemperate family," or "a gossiping family." It runs in the blood. "The sins of the fathers are visited upon the children," because the sins of the fathers *are* the sins of the children.

Many of the sins of children, generation after generation, may thus be laid at the door of their ancestors. We have all, probably, heard of a notorious family, whose history is often mentioned in connection with crime, pauperism and disease. The members of this family were descended from a woman commonly described as "Margaret, the mother of criminals." Many things in their history will not bear relating here. Traced to the sixth generation the aggregate number of her descendants reached twelve hundred persons. Of the 709 of those who could be traced, 280 received public charity, 76 were punished for crime, the majority were offenders against virtue, and a large proportion were diseased. It would be difficult to calculate how much this single family has cost the State. This case has been carefully studied, but there are undoubtedly many similar to it. What may not one sinner do through the inherited sins of his descendants, generation after generation?

But the greatest amount of evil which a sinner may accomplish is not that which is done directly by himself or indirectly through his descendants; but that which is done through the power of example. Where the sinner has himself slain his man, and heredity has slain its thousands, example has slain its tens of thousands. One man alone

may work untold evil; but by influencing other men to evil, his power for evil is increased in a geometrical ratio. Error grows with inconceivable speed. A little leaven soon leavens the whole lump. "One sinner destroyeth much good."

How greatly is this increased by the fact that one sin makes a sinner. He who sins "in one point is guilty of all." He need not have a list of crimes charged up against him. The apparently most trifling sin may effect untold harm. Most great sins, as most great forces, have had small beginnings. There was a first drop that forced its way through the dyke. There was a first glass that led to the drunkard's grave. There was the first evil thought allowed to go uncontrolled that gained the mastery and made the thief, the libertine or the murderer.

But a little sin, standing alone, may work great evil. What is apparently more trifling than a thoughtless word! It may be forgotten almost as soon as uttered by the one who utters it; but it may prick a heart, make it sorrowful and despondent, and ruin a soul which in its downward way may carry destruction to everything about it. In this world where the power of influence is always great, we cannot tell the evil that may be wrought by the most trifling fault. "One sinner"—one sin, however small—"destroyeth much good."

How greatly is the force of these words increased again by the thought of what constitutes a sin? It need not be an actual transgression. There are sins of omission as well as sins of commission. Neglect may in many instances be the greatest of sins. "Inasmuch," says the Lord Jesus, "as ye did it not,"—and those to whom He is speaking are those who have been cast out.

This world to-day is suffering as much, we believe, from the neglect of those who have it in their power to do good and do it not, as it is from the actual transgression of those who have it in their power to do evil and do it. Had "Margaret, the mother of criminals," been properly cared for, it is probable that the history of the "Jukes family" would never have been written. The neglect of one poor soul whom it is within your power to help, may through that soul lead a multitude into sin and down to destruction.

The selfishness and illiberality of one person is sure to make others selfish and illiberal. Neglect breeds neglect. What are the uprisings of the masses throughout the world to-day but the result of neglect? The causes of the terrors of the French Revolution were the same as the causes of the more terrible revolution in Russia. We cannot enter upon the broad subject of social duties. But let this truth sink deeply into our hearts: we cannot neglect another and not suffer for it. God will in no wise clear those who are guilty of such neglect.

We do not yet realize the power of a sinner to destroy much good. We do not realize the terrible effects of sin. But we do know enough of it and its effects to hate it and guard against it. If you do not do this it will be charged against you: "He is one who has destroyed much good."



# A Spring Convention, Bible Class and Preaching Tour

By Mr. A. KEITH MACPHERSON, Chenghsien, Chekiang

AT our three-day convention in February (1920), Rev. W. H. Warren, principal of the Hangchow Bible Training Institute, Pastor Ren, also of Hangchow, and Miss Ren, his eldest daughter, were with us.

As the first afternoon meeting, February 27th, commemorated the opening of the original little preaching hall here fifty years ago, by Rev. J. W. Stevenson, a good deal was said about the difficulties surrounding the work in the early days; comparing the general aspect then with the present state of affairs.

One was interested to find that the very first missionaries to *pass through* the Chenghsien district were Dr. Nevius of the American Presbyterian Mission, and Mr. Cobbold of the C.M.S., in December 1855, the year after Mr. Hudson Taylor came to China. Mr. Taylor was the next to pass through thirteen years after, and in 1869 regular work was begun. In 1916 we, the first resident missionaries, settled down in the city.

On the evening of the 27th Mr. Warren gave a good message listened to most attentively by the large assembly. Next day at the general meeting in the forenoon, Pastor Ren gave a telling address based on the Epistle of Jude. In the afternoon a special gathering for women and girls was addressed by Miss Ren.

While this was in progress the men formed a procession and with two large Chinese national flags in front, and many banners with Christian mottos here and there in the ranks, marched through the principal streets, tracts being distributed in the shops and houses all along the route with short evangelistic addresses being delivered at suitable places. At one time such a procession would have occasioned a riot.

At the Saturday evening gathering, Pastor Ren spoke forcibly, continuing his exposition of Jude. Next day, the Lord's Day, many who had been unable to be with us earlier came in from the country. The day was bright with sunshine, the first bright day for several weeks. The morning prayer meeting was held before breakfast, and at half past nine Dr. Yü from Sinchang and Mr. L. I. Mo spoke on the Christian Endeavor topic for the day. Public worship was led by Mr. Warren. In the afternoon, Pastor Ren presided at the Communion service; in the evening, several of the younger leaders told how they had been led to faith in Christ, and Pastor Ren closed with an appeal to those who had not hitherto come to the point of decision. On Monday morning the farewell meeting was held and the 1920 convention was over.

The opening meeting of the Bible Classes for men, women and girls was held that evening. This is the first occasion on which we have been able to accommodate both the men's and women's classes at the same time. The morning worship, the singing class, and the evening worship were united gatherings. The class work was carried

on separately. Progress was made by all, though in the case of some of the women whose brains seem to be atrophied through lack of use, it was very slow. If such classes can be held annually and the same students come year after year they cannot fail to get a better grasp of Christian truth.

The Bible school closed on March 15th and immediately preparations were made for an evangelistic tour in the east of the district. Scriptures and other Christian books and tracts were packed, posters and paste brushes prepared, the magic lantern and slides got ready, our bedding tied up in bundles for traveling, and on the 16th we set out, the party consisting of the missionary, Messrs. Mo, Leo and Sing, also one of the Bible class students and a Christian man who knew the district we were to visit and who had volunteered to come and help. Another Christian man came as cook and man-of-all-work. Truly the Lord gave His blessing for we were prospered all along the way. The number of towns and villages visited was seventy, the largest having 5,000 population and the smallest fifty. The aggregate population of the places visited is about 50,000.

We aimed at entering every courtyard. In each community Scripture posters were put up in prominent places. It was a common sight to see a little group of people standing gazing up at one of the posters while one of their number read out such portions as John 3:16, or "Now God commandeth men that they should all everywhere repent." There were people in nearly every place who made us welcome and treated us most courteously. Every evening crowds of people gathered, and with lantern pictures illustrating some of our Lord's miracles and parables, the Gospel of "the grace of God that giveth salvation" was preached, the majority of the people hearing it for the first time.

The first two nights were spent in Zongkong, a town of 1,000 people. A family there kindly undertook to prepare our meals and we slept in the public temple. The temples usually have a stage for theatrical plays behind which there is a loft used as a dressing room by the actors. The loft is absolutely bare of furnishings, but as long as there was a tight roof over our heads and a floor on which to spread our quilts we were content with it as a sleeping apartment even if the walls were not intact or altogether non-existent. The stage was just the place to operate the lantern from, the sheet being hung in front of the idol's altar.

In such places, right in the presence of the most hideous images, without any objection being made, we were allowed to proclaim the Gospel of the one true God and Savior. Imagine a party of Buddhists and Taoists being allowed to preach their doctrines in any Christian church in Britain or America without a demur on anybody's part and no appreciation of the fact that the mere giving of





TRAVELING AMONG THE HILLS IN CHEKIANG. NOTE THE STEPS UP THE SLOPE AND THE WINDING PATH BESIDE TERRACED PADDY FIELDS LEADING DOWN INTO THE VALLEY. OVER THIS SAME ROAD MR. HUDSON TAYLOR TRAVELED SOME FIFTY YEARS AGO

*Photograph by Mr. Robt. Powell*

such a liberty involved the confession that Christianity had failed to satisfy. But the Chinese mind is not a religious one, hence the liberty to use their temples so freely given us Christian itinerants. Indeed in many places no other lodging for such a party as ours was to be found and certainly nowhere was there a more convenient place for preaching.

During the two days we had our headquarters at Zongkong seven nearby villages were visited. We moved on to Zongling next. A family there whose son last year had been relieved of an offending tooth by the missionary, catered for us. We visited six towns in the vicinity.

From there we moved over the hills to our outstation of Aoti, visiting the village of Naoshü on the way. The place being little over one mile from Aoti we arranged to come up after supper and preach in the ancestral hall. Our supper was late so it was after dark when with the aid of a lantern we found our way up the hillside and along the narrow path. The rushing of the mountain stream over the rocks was the only sound that broke the stillness. We were beginning to fear we had taken a wrong turning when several people carrying blazing torches appeared. They had come out to look for us. We had a very attentive audience.

After spending the Sunday at Aoti we moved on to Owong. Three of the party went via two towns in a neighboring valley, while the others took another road, visiting several other villages by the way. In Owong there are not a few people well disposed toward the Gospel. The town would make a good centre for an outstation.

Next day we moved on to Kaosaen, visiting several villages as we went along. Kaosaen, or "high hill," as its name implies, is situated well up one of the slopes of what is known as the Sming mountain range, a commanding mass rising to nearly three thousand feet. The road to it is very steep and every member of the party was glad when the village was reached. Neither of the two ancestral halls was a very desirable lodging place, but nothing better was available and we chose the less dilapidated one. Our quarters consisted of little more than a roof and a floor. The meeting at night was very well attended. Lantern pictures are something new in all these towns.

Next morning the hills were enveloped in mist but by the time we had reached the ridge after a long and slow ascent the wind had risen and the mist was driving before it. Down and down the other side we went by a rough and narrow path, making no halt until a group of mud huts occupied by mountaineers was reached. Here we struck a comparatively wide road, very steep but well laid in steps. We followed it right through the grandest cliff scenery I have seen in the Chenghsien district. The vegetation in the glen was beautiful. Being sheltered from the biting north winds it was uncommonly luxuriant.

After a steady ascent for nearly an hour an old Buddhist monastery perched among the cliffs was reached and there the well-paved road ended. It was the monastery of the "Great Stone House" of the Sming mountains, built in the seventeenth century when Buddhism was in Imperial favor. The walls were of rough stones built up without mortar, hence its name. The head priest was away on a tour around the country to collect money for repairs and rebuilding. Part of what is called the "great temple" had been rebuilt within recent years. Its roof is supported by stone pillars each of which needed thirty-two men to carry it up the hill from the quarries. The two assistant priests, who were the only inmates of the place, are illiterate men and know nothing of the merits or demerits of their own religion. They treated us very courteously, preparing tea and a meal for us. We left a set of books for the head priest who, they said, was an educated man.

After the long descent from the monastery we reached Hyüdreh and found that we were to be lodged in the large temple outside the town. It was in good order and clean. There being at least twelve towns and villages near, we spent two nights there, having two meetings in the temple.

From Hyüdreh we went on to Ngkyi, and then to Tongling, a town of 4,000 people, where Mr. Cobbold spent two nights in 1855. There is no record of its having been visited again until I, with a party of Chinese, stayed two nights in 1912. We found



a man who had bought Scriptures from us then and after reading them had been convinced of the Truth. We lodged in the same ancestral hall as the two pioneers did sixty-five years ago.

From Tongling the party went on to Nodong, a large town in the centre of a populous region and then on to Gosaen. There we lodged in the "Temple of the White Buddha." It was a filthy place. Scores of coffins were stored in it to be kept until the death of their owners, and many of them, as well as the woodwork of the building, were infested with white ants.

The priest seemed more intelligent than the average. He read well and while we were there he began to study a little Gospel book. When he came to the Decalogue he confessed that his conscience troubled him for some years ago he had killed a man and joined the Buddhist priesthood in order to escape punishment here and retribution hereafter. He had found no peace of heart and was convinced that Buddhism could not save. The member of our party in whom he confided preached Christ to him, and he has promised to read the books we left.

We called on the leading scholar in the town and found that he had read some Christian literature and was convinced of the truth of our holy religion. He said that if regular services could be held in the town many would attend.

Owing to all the party suffering from cold and sore throat, no meeting was held that night. Next day we reached Wudeo. We were lodged in the school and our meeting was held in the ancestral hall. The attendance was large and the attention good. Next day, April 1st, we reached the city.

Our conviction is that in the east of our parish there is an opportunity which will pass if not taken advantage of. The people are willing to listen to the message of the Gospel. With our present small staff we cannot do all that the opportunity demands. But we want to do what we can.

At our last meeting of church leaders the need for following up the itinerant evangelistic work was emphasized and it was decided that the more intelligent leaders in the outstations in the west should themselves lead the Sabbath services for half a year and set free Messrs. Leo and Sing for work in the unoccupied territory in the east. Our request is still the old one: "Pray ye . . . the Lord of the harvest, that He will send forth laborers." And please do not fail to remember those engaged in the work.

## Outstation Visitation

By Mrs. HENRY S. FERGUSON, Chengyangkwan, Anhwei

WE left for our outstation, Kantuantsih, on November 2nd, and arrived there next day.

My time while there was spent in teaching women members and inquirers, and telling the Gospel to all who came to visit me. My husband and his helpers preached as long as they could keep an audience, every other morning when the country people who came to market could hear. Every evening we held evangelistic meetings in the street

chapel, I sitting at the back with my flock of women and girls. This was an attempt to reach the town people, and there was much encouragement in the large audiences every evening. The attention was good, though on account of the chapel opening right on the main street there were often distractions outside.

On Sundays, the numbers being too large to be seated inside we worshiped in the courtyard, the weather still being mild enough to do so comfortably.

This autumn the authorities were forcing many of the men to work on the roads, a progressive mandarin wishing to raise the roads high enough that they will rapidly dry off after rain. Unfortunately the men have not been taught road building so the result was very difficult traveling for some weeks after. But a firm level track is formed gradually by the barrows, the rest of the road remaining rough, as before, except near towns where foot travel makes a wider path.

On the last Sunday of our stay we had the joy of thirteen baptisms, seven men and six women. I also added a number of new women to my list of inquirers, so that after deducting these 'six who were baptized, I find there are still seventy-nine believers waiting for church membership. We do not receive them until they have been inquirers for about a year, that they may understand what is involved in being a Christian. But there are quite a number on the list who have been in attendance a year and a half since I enrolled them, and who might be received if we could be there long enough to give them the instruction they need. But at the end of four weeks we had to leave as a Bible class had been arranged in Chengyangkwan.

Mrs. Han, of Kantuantsih, came to Chengyangkwan, attended the Bible study class and then went with us to Changpaitu and Yingshanghsien. At both places there was the teaching of women members and inquirers, but the weather being unusually cold, for this part of China, there were few oppor-daughter, Chwin-may. Her mother has recently women.

We are expecting the students from Hwaiyuen to arrive here to-day, including Mrs. Wong's daughter, Chwin-may. Her mother has recently arranged her engagement to the son of one of our members here, but they are not to be married until she has taught school at least three full years. It is quite a typical Chinese engagement, neither the girl nor boy have been consulted, and of course have never even seen each other. Moreover, Mrs. Wong has never seen her future son-in-law. She is taking the son on the recommendation of the mother and others who know him. As he is in business in another place, employed by heathen, he cannot attend church, and has not definitely made a profession of faith, though his mother says he believes. As boys and girls are usually betrothed as young children, it is very difficult to find suitable husbands for Christian girls, most of the desirable young men having been engaged before they or their parents were believers, so they have to marry heathen wives.



## Opium and Oppression

By Mr. MORRIS S. SLICHTER, Anshun, Kweichow

UNTIL about two years ago our province was practically rid of the raising, and to a large extent the using, of opium. With the breaking out of civil war here, the civil and military authorities of our province raised the cry that apart from the revenue brought in by the opium traffic, they would be unable to raise sufficient money to support their soldiers on the field; therefore the people were advised to grow the poppy again.

At first it was said there should be only one crop grown, but this proved to be only an excuse and the thin end of the wedge, for once it was introduced again it was continued, and at present is raised, handled, and used wholesale. The first crop sold for a tremendous price. Thus it proved a great temptation to the poor farmers who saw in the growing of it a chance not only of clearing themselves of debt, but of "getting rich quick." This temptation, alas! proved too strong for many of our inquirers and not a few professing Christians.

The revival of the opium traffic, however, presents a still more serious difficulty to us, especially in this district. The great majority of our Christians from among the Miao tribes, are farmers who work rented land, and the landlords, because of the higher rent which opium-growing land yields, require their tenants to grow it.

At first, the landlords were satisfied with a little more rent from their Christian tenants without actually forcing them to grow the poppy. But afterwards, when it became certain that the opium traffic, in our province at least, was to be continued, indefinitely, they became more exacting in their demands and now require of their tenants the maximum amount of rent, and in many cases it must be paid in opium, not silver.

Such conditions make it very difficult for our Christians, because from the first they have kept their hands clean of opium—indeed this is one of the conditions upon which they are received into the fellowship of the church. Some have tried to rent land elsewhere, but as much the same conditions exist throughout the province, they have been unsuccessful. We can only look to the Lord to make a way for them.

Others, again, because this drug is now a great deal cheaper than at the beginning, are tempted to smoke it. I think now of one of our poor but promising Chinese Christians here, a man of over sixty who can read his Bible and has memorized a large portion of it, who has now yielded to this temptation. We are praying for his deliverance.

On December 3rd, the churches of our province set apart the day for prayer and waiting upon God about these conditions. We know that these evils are but what we may expect in the days in which we are living, but we pray the Lord to undertake for His own.

With the revival of the opium traffic came a tremendous rise in the cost of living, so that we are paying three or four times as much for ordinary articles of food and clothing than we did formerly. Rice, which is the staple food, costs \$1.90 per bushel instead of forty cents as formerly.

Then, too, there has been the fighting, which though not so demoralizing as the opium, is nevertheless a real scourge. The fighting here in the west has been mostly in the neighboring province of Szechwan, where thousands of our Kweichow men have been fighting for months. Just recently however fighting nearer home has been threatening, namely, one faction against another in our own province. With the return of one branch of the Kweichow army from Szechwan, the Governor of the province was deposed, and several of the leading men of his party cruelly murdered, and now the government of the province is in the hands of this army. After taking the capital, the soldiers came on to Anshun. Before they reached here, the local magistrate fled, and now we are in the hands of the soldiers, and practically under martial law. Soldiers and robbers are most always connected here in China, consequently mails are being robbed wholesale and traveling is fraught with danger.

The Scripture says: "The wrath of man shall praise Thee." So, in the midst of these conditions the Lord gives opportunity for proclaiming the Gospel. When the soldiers mentioned above entered our city, there was great fear and alarm, especially among the womenfolk, and we took in eighty or more refugees, women and girls. The greater part of these were of a class most difficult to reach with the Gospel in the ordinary way, but on this occasion they had the opportunity of hearing the Gospel daily in specially arranged meetings and in private, for nearly two weeks, and we are glad to report that some of them continue to come about us here.

During the year we have visited the various outstations in the Miao district, as well as the Chinese. We have, in all, sixteen such outstations. We have held special meetings for the ministry of the word of God in some of the main centres within easy reach of the Christians of the district. At these times we have had the privilege of baptizing and receiving into church fellowship those who gave evidence of having a real faith in the Lord Jesus as their Savior. Of these there have been thirteen men and fourteen women received this year.

Our Chinese and Miao workers are constantly engaged in evangelistic work here and in the surrounding district.

In spite of what the Lord has enabled His servants to do, we still see large districts unreached. We thank God for supplying a long felt need in giving us a tent. We expect this will be most useful for preaching in towns and villages when the milder weather comes. Pray for this! The population of our district is very scattered and it means a good deal of traveling to reach them. And yet this is the task appointed to us.



## Among the Miao and the Nosu

By Mr. and Mrs. JOHN YORKSTON, Kopu, Kweichow

THE work here is spreading, especially among the Nosu. At present (October 1920) ten special evangelists are out preaching among them, as well as a number of voluntary helpers. Only this week, one of these latter came to me greatly elated, reporting the putting away of idols in the place where he is preaching. Some were of very good workmanship, and the people there said these idols cried when being burned!

We are hoping that fellow-workers will be sent here before long to take over the spreading Nosu work, thus leaving us more free to consolidate the work among the Miao. We are anxious to see



A GROUP OF NOSU WOMEN AND CHILDREN, CALLED LOLO BY THE CHINESE BECAUSE THEY PROFESS TO "KEEP THE SOULS OF THEIR PARENTS" IN MINIATURE BASKETS OR HAMPERS INSTEAD OF IN ANCESTRAL TABLETS. LOLO IS THE WORD FOR SUCH A BASKET  
Photograph by Dr. E. S. Fish

many of the Miao able to read the New Testament in the "Pollard Script" before very long. It is essential that these illiterates be taught to read. If we, with all our Christian training, need constantly to read our Bibles, how much more these people?

Last week-end I was at one of our Miao outstations. Here the people made a "welcome feast" for me, as is the usual thing when the pastor visits for the first time. They club together to buy a cow—which only costs a few dollars. The titbits are cooked for me, while the remainder is demolished by the people. In these places the pastor's visit is usually made an opportunity to get a bit of meat to eat. It is only on such special occasions that they get anything more than vegetarian diet.

On the Saturday evening we had a meeting in the chapel. As there is no bell, the people were summoned by the blowing of a horn. The place was lit up by a bundle of burning pine faggots placed on a stone on the table. It is picturesque to see these people, dressed in their brightly embroidered garments, sitting in a pine-lighted chapel, the sweet scented burning pine casting flickering shadows which fade away into the gloomy corners.

We would like to ask your prayerful interest in us and these tribespeople.

In this district we have beside our station, forty outstations, and a total church membership of 3,451. The staff consists of the missionary and his wife, one Chinese secretary, two visiting evangelists (partly supported), one self-supporting evangelist, one bible-woman, 9 school teachers, 22 voluntary evangelists, 240 elders and 117 deacons. There are approximately 5,000 people under Christian instruction, including children of Christian parents. During 1920 we had the privilege of baptizing 392 men and women. The churches subscribed (Mex.) \$509.00 for church purposes, and (Mex.) \$188.50 for educational work. We had nine schools with 203 boys and 15 girls attending.

Our half-yearly meetings are eagerly looked forward to by the people. When the time comes, they trudge long distances over the hills, with their bundles on their backs, containing their best clothes, Bible, hymnbook, etc. Many of them also bring their own cornmeal for food, as each person makes his own arrangements for meals during the three days' meetings.

This year the weather was very cold, which hindered some from coming, but we had a good number of the Nosu tribe here. Many of these men and women walked twenty, thirty, forty, and even as many as sixty miles over these endless hills, to be present at the meetings. One feels that there must be a genuine desire for spiritual help and blessing when people will undertake such a hard journey in a cold piercing wind, with ice decorating the trees and shrubs.

Right from the welcome meeting on the first night we felt there was a warm spirit, and this continued throughout the Conference. Each morning there was a prayer meeting at 8 o'clock. Then about 10 or 11 o'clock the people gathered in groups to learn the text for the day. We usually teach a simple Scripture text daily, so that, no matter what else may be forgotten, these few texts are safely stored in their minds. To learn the verse they repeat it over and over again, till it has time to sink into each mind. Later on in the big meeting, the people are still further drilled in it, until there can be little doubt that all have learned it by heart.

After the meeting was over at night, the building emptied remarkably quickly, every one being anxious to get warm round a cheerful fire. Thus they scattered into small groups round various fires. Soon they began to sing. Sometimes they sing well, but at other times the tune is scarcely recognizable. In either case, their heart is in their song, and so it is good to hear them. They often sing the same hymn again and again. Long after we have retired for the night we hear them still singing. Then, soon after daylight, they begin again.

On the Sunday we had a baptismal service. The morning dawned with the thermometer at 30 degrees, and one admired the pluck of the candidates who maintained that they wished to go through with the ceremony despite the cold. We had been praying for a fine day, as we had had snow





A MIAO WOMAN OF THE "BIG FLOWERY" TRIBE, SO CALLED FROM THE LARGE FLORID PATTERNS WOVEN IN THE GARMENTS

the previous day. The Lord answered our prayers. The cold grey sky gradually began to break and show promise of sunshine, while the air became milder. Before the day was over we had bright sunshine.

About noon, after a short service in the chapel, the whole congregation wound its way down the hill to the little stream. It is picturesque to see the people winding single file down the narrow paths, their bright clothes contrasting prettily with the pine trees all round. It is equally pleasing to see the scattered groups amongst the trees, as they seek to get an advantageous point of view from the river banks. Down by the water's edge in a double row were the candidates, 27 in all. Though the air was somewhat milder the water was still icy cold, but the candidates stepped bravely into the water to follow their Lord and Master. It was fine to see their happy faces afterwards, proving that obedience brings joy.

After the baptismal service we all climbed up the hill to the church. Several hundred partook of the Lord's Supper in a quiet and reverent manner, and the Lord Himself was with us.

The next morning the people started back to their homes, tramping once more the weary hills, but we trust, with a glad song in their hearts.



A WOMAN OF THE I-CHIA TRIBES WHICH ARE QUITE DISTINCT FROM THE MIAO IN CUSTOMS, DRESS AND LANGUAGE

Photographs by Mr. John Yorkston

## A "Ladies' Station" in Kweichow

By Miss J. RABE, Tating, Kweichow

**W**E began work here in 1915 and the Lord has wonderfully given what we have needed. He has blessed; but the dark, dark Chinese city is a burden and heartache to us. Do pray for conversions! Many are friendly now, but where are they who should come out for the Lord?

South and east of the city are many untouched regions. The I-Chia tribes are quite different from the Miao in customs, dress and language. There is such a mixture of population that we teach Chinese characters to all.

We and our people have not suffered from the hands of robbers, praise God! But we are (December 1920) in a famine beyond description. Opium planting, too much rain, war and the people's greed have brought grain prices to an enormous height; eight and ten times more than usual is demanded. And so, this early after harvest we have nine months before us with hundreds of families who have actually no supplies—not one bushel of corn in their homes. Do pray for the Christians that the Lord may provide for them, and they may glorify Him.

Two weeks ago a little orphan girl of four years was brought to us and we had to take her, in Jesus' name. She is a quiet little darling, may He bless her! A big girl of sixteen and a boy of twelve years are also under our care. These are orphans also, but have been placed with families in the country.

We look forward to opening a girls' school next year. Many gifted Miao girls would come but the question is how to support them. Their parents are not able to provide for them.

Once we had a very touching case. A mother brought here her daughter of thirteen or fourteen years to be taught. She had nothing for her support and we could not very well place her with big boys in the boys' school. So we said, "You must go home again and pray much that we can have a girls' school next year."

So with tears they left for their home three days' journey away, setting out on the road in the pouring rain.

Later, word came to us that the girl was drowned when crossing the river. What distress and agony of mind was ours! Then word came again that it was not this girl but another who was lost. However, we made up our minds never again to send away a person who seeks help here. Yet sometimes we seem helpless!

Two women quite young, who are despised by their husbands and turned away from home are here now. One is doing house work nicely but for the second we have really no work and food. What will become of her we do not know. Oh, the sorrows of such young women, most of them wives who have no children. Their stories would fill a book of many chapters!



A NO-SU (LO-LO) SPIRIT HAMPER IT IS SUPPOSED TO CONTAIN THE SPIRIT OF A DECEASED PERSON



## Facts from the Famine Area

By HOWARD G. BARRIE, M.D., in the "North China Herald"

*It will be remembered that Dr. Barrie, who had great experience of typhus in Servia, volunteered for the north, to advise on the best means by which an outbreak of this terrible disease might be averted.*

I HAVE just completed a tour of the famine areas, having as my sole object a brief study of prevailing local conditions which might prove of value in case an outbreak of typhus occurs in the spring months.

Four days were spent on horseback investigating some of the country districts, and there can be no doubt as to the existence of dire distress. In most of the houses the women and children were the chief sufferers. Their men folk deserted them weeks or months ago and their condition has become pitiable. Many of the villages seen were situated in mountainous country where nothing but coolie and donkey transportation is possible owing to an absence of cart-roads.

In one village I saw a woman eating a bowl of bran. In reply to an inquiry she stated that she had purchased it for sixty cash which she got for her kitchen poker.

"What about to-morrow?"

"Yes, I have been thinking about that and have decided to sell the door of the house."

This woman had already sold most of her bedding. There was an absence of whine or any accent of complaint from her tones and yet she showed visible signs of anaemia and wasting, as a result of underfeeding.

In many of the villages where the inhabitants were suffering severest distress one was amazed to see some enterprising hawker offering kaoliang cakes for sale. In most villages there are a few who can afford to buy, but the majority, who are slowly starving for the lack of food, cannot purchase it as they have no money.

The American Red Cross is the pioneer of the famine area in requiring refugees to work in return for their food. Each workman is selected from the superlatively poor. He is then provided with a pick or shovel and in addition to his own rations he has the satisfaction of knowing that he is earning grain for three other members of his family. To provide food and permit indolence is to pauperize and undermine the physical endurance. Without a work policy these men will be unfit for the hard labor of the coming spring and summer.

Obviously labor demanded of them should be in line with the scant diet which is sometimes doled out.

## Famine Relief Work

The following male members of the China Inland Mission have been officially set apart for famine relief work in the north. For these we would ask daily prayer in their tremendous task. A number of the ladies in the affected region are also very actively engaged in this work.

Working in connection with the Peking Committee:—Mr. C. H. S. Green, Mr. J. H. Mellow, Mr. M. L. Griffith, Mr. E. G. Bevis.

Working in connection with the Shansi Committee:—Mr. R. Williams, Mr. A. Trudinger, Mr. J. Falls, Mr. H. J. Mungeam.

Working in connection with the Honan Committee:—Mr. F. S. Joyce, Mr. E. O. Beinhoff, Mr. H. T. Ford, Mr. E. R. Baker.

## All Hands to the Net

*This letter from Hwailu, Chihli, a station of the China Inland Mission in the centre of one of the famine districts of China, tells its own tale of suffering and need and will lay the burden of personal responsibility on the heart of each one who reads it.*

THEIR net brake. And they beckoned unto their partners....that they should come and help them. And they came." Therein lay the help they needed—partners.

Another month has passed, a month of increasing distress, and here is a further call and beckon to our "partners," wherever and whoever they may be. Our evangelists and helpers return periodically to their central station from their outposts, and each has now, alas! a heart-breaking tale to tell.

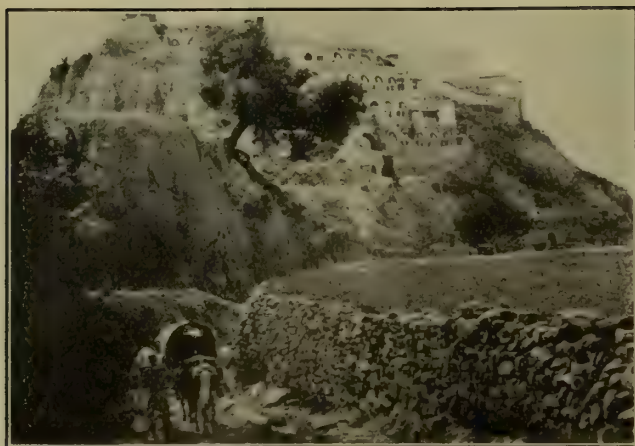
This winter is the severest on record for fifty years. Throughout a large area the thermometer has been registering eleven degrees below zero, or forty-three degrees of frost, and many a poor sufferer is being taken out of his pain. One of our helpers, just returned from a visit to the stricken part, tells that in two small hamlets over forty have been frozen to death the last few days. He has seen how those frozen to death are often found with their arms still hugging their frozen bodies, while those who have died from starvation often bear traces of crying. Heavy snow in some parts has made the transportation of relief grain impossible, and many are too weak to go for help.

Grants of bedding and clothing have been generously given, and have brought warmth and comfort to some of the most needy. Eight hundred garments were sent from the Shanghai Relief Society; 688 from the Peking Relief Committee, and also money from the same societies for further purchases of warm clothing. A bale of charming baby garments, with bedding, was a gift from a ladies' sewing circle in Tientsin.

Hwailu now appears a hive of work. The last two days wheelbarrows have been creaking into the front court bearing great sacks of coarse grain, forty tons of it, a handsome gift from the Shanghai Relief Society. This has been given on the condition that those nominated to receive it must come for it regularly until the wheat harvest; they must be saved until the end. In one district, through eating poisonous roots and leaves, many are dying from a painful kind of dropsy that proves fatal after two or three days.

Another fine scheme for relief is schools for the boys. Each school has one hundred scholars on the roll, each child representing one family. The teachers are students from the Christian University,





CAVE DWELLINGS IN A HILL OF LOESS SOIL, NORTH CHINA  
*Photograph by Mr. Robt. Powell*

Peking, who have volunteered for this work, and are giving their time in relays for five months. Each child, by attending regularly, will receive \$1.50 per month which is to be spent in buying millet. In this way 1100 children in the Hwailu field will be under instruction, and 1100 families will be benefited.

The women's courtyards are buzzing too. Twice daily three great caldrons provide a feast to eye and palate for over one hundred women and children. The daily Scripture teaching and general running of the work are left almost entirely to our Christian women and they are doing excellently. Talent long latent is now surprising both them and us.

A ragged, desperately poor crowd of over sixty women and children is at present living on the premises. "Inspection is invited," for mere words fail to describe the conditions and the coloring of clothing and bedding. Out of seventeen sleeping in one room, five have absolutely no covering for the night.

In response to a proposal, the Peking Society granted a sum of \$1,500.00 to provide a gift of \$1.50 per month for five months for nursing or expectant mothers. This will bring welcome relief to one hundred homes in each of the twenty counties of Chengtingfu branch, of which Hwailu is a sub-branch. In each case we hope to save two lives. The terrible practice of infanticide suggested this form of relief, and we shall extend this good work as far as we can.

Some of our elder school girls are to hold little village schools. An elderly Christian woman will be acting matron in each place, but the teaching will be done entirely by the girls. A distribution of millet is to be made to each scholar daily, thus helping the home she represents.

In another place, a woman who was quite illiterate last year, but who has mastered the script and received her certificate, is now having a class for others. The idea was entirely her own.

So it certainly is, "All hands to the net," and we look to our far away "partners" to uphold us continually by intelligent prayer. Further famine items will keep you in touch with those of us who are "in the boat."

## The Earthquake in Kansu

By Miss S. J. GARLAND

It is not easy to tabulate the results of the disastrous earthquake which took place in the northwest of China on the evening of December 16th. The loss of life and damage done to property has been on a terribly large scale, and as the worst damage has been done in places where there are no foreigners residing, it is difficult to get reliable details as to the extent of the suffering caused by this disaster. The reported loss of life varies from 1,000,000—a Chinese official report—to 100,000 a "conservative" foreign estimate. The earthquake was felt in several provinces. Fengsiang and Lungchow, in the west of Shensi, reporting numbers of people killed and many houses destroyed; but the worst effects were felt in the east of Kansu.

At Kuyuan, where the ground opened in many places and spouted forth black water, the death toll has been officially estimated at about 40,000. Six hundred died inside the city, which is entirely ruined. Thousands are homeless. The above mentioned city is one of the out-stations, two days' journey north from the central station of Pingliang. The Mission premises there are in ruins, and the caretaker and his family are wounded. A letter from Mr. G. Tornvall dated January 13th, tells of twenty-one cartloads of very severely wounded people who had just arrived, being sent by the official of that place, to be cared for at the hospital in Pingliang. Another letter from the same place tells of the shortage of food supplies owing to so much wheat and other grain having been buried in falling caves and ruined villages.

As the really seriously affected area stretches about 135 miles from east to west and 100 miles from north to south, it is difficult to get any adequate conception of the aggregate of suffering caused by this visitation, very much of it being in districts which are not being worked by missionaries and are practically unknown to the outside world.

By Mr. LLOYD R. RIST, Tsinchow

More than a month has passed since the earthquake and now we know much more of where it was felt and where it did the worst damage. When it came there was a rumbling noise and sounds as if something heavy was shaking the whole house. The earth seemed to be moving up and down in waves. Getting the children from their beds, Mrs. Rist and I succeeded in reaching the open compound, saying, "Thank the Lord! thank the Lord!" hardly realizing what had happened. The earth was still quaking and the houses creaking as we stood there. After the big shock was over, we found a whole wall had fallen in one room and parts of the walls in other rooms, but mostly outwards. That night there were about thirty shocks, heavy and light. The big first one lasted about four minutes. In the morning we found that many of the roofs and some of the walls in the three Mission compounds were damaged, and some down. The chapel also was damaged. In the city about forty per cent. of the buildings were down, and fully eighty per cent. of them damaged. The tops were off all the city walls too. More than two hundred were killed and many injured.

This earthquake was accepted as a judgment from heaven, calling men to repent, and the people at first appeared to be greatly alarmed and sobered by it. But they are not so much so now.

South, southeast and southwest of here, the shock was slight. Kungchang, Minchow, Taotchow and Titao on the west suffered little, but Ningyuanhsien and Fukiang suffered a good deal. The earthquake did the most damage north and northeast of here. In Tsinchow district, and northwards, whole cities, towns and villages have been totally destroyed, very many have been greatly damaged, and there has been a heavy loss of life.

Many tens of thousand have been killed, and the injured must number very many too. Tungweihien, Maying and some other big places are laid flat, and many of the people in these and other places not far from here, have no shelter or fuel and some are without food. This district is better off than that toward the north. The cold weather is nearly over here, and the people were able to erect straw, earth and other small huts to live in. In the north



they were not able to do this and many froze to death. There is still much suffering in the northern places.

This earthquake did much damage from Chungwei on the north to Chingshuihsien on the south, and from Fukiang on the west to places in Shensi on the east. Other places outside of these felt the shock much, but there was little damage done. Tungwei, Maying, Tsingningchow, Kuyuan, Haicheng and places just near them, seem to be the centre of the earthquake. These places are within one hundred miles of here.

In some of these cities there is not a house standing, and the reports say ninety per cent. of the people were killed. The earth opened up and large hills split open. Black water came out of the openings, and fire and water were seen shooting out of openings in the river beds, not only up north, but just outside of Tsinchow.

In some places hills and valleys have exchanged places. River beds too have been filled up with the material from the hills. The appearance of the country has been greatly altered.

Medical aid has been given here and in other centres to the injured, but it has been little compared with the great need which exists in the afflicted areas.

On the night of the great shock many people ran from their houses into the centre of their yards, only to be killed by the falling of houses or walls from the sides, while the buildings they came out of remained standing. About as many were killed or injured by falling walls and roofs outside as inside. Sixteen men were leaving a room, seeking safety outside. Fifteen were killed by a falling wall; the sixteenth, unable to get out quickly was saved.

Some of the heathen have been so impressed with the power of God, that they have turned to Him. Many of the Christians have felt their need to be ready when Jesus comes, and so have become more devoted to God and the Lord's work. Some heathen were heard calling upon the Lord to save them, during the earthquake. In trouble the heathen usually call upon their idols or upon heaven. It is a new thing to hear they call upon the Lord.

Some Christians on being met after the shock said, "Never will I leave the Lord again, from now on it will be 'Nearer my God to Thee'!"

Most of the Christians are full of praise and thankfulness. In some of the outstations there are very large attendances at the services since the earthquake and many are turning to the Lord.

The church property in five outstations and in Tsinchow has been damaged. The Christians suffered very little loss of property in the outstations, but a number in the city had theirs damaged.

Two church members and three inquirers were killed, and three members badly injured, but no foreigners were injured at all.

We are very thankful for being protected and kept in peace. Since December 16th we have had very many smaller shocks. Some have been very distinct, so that people have been afraid to live in their broken houses. Even many who have rooms fit to live in prefer to sleep in tents or huts outside. On January 15th and 16th there were two very sharp quakes. Some nights it seems to quake or rock all night. As I write there is a strong wind blowing and it makes one feel as if the house would be blown down. This is the second time it has blown like this since the big earthquake.

Business was suspended for very many days and no schools have been opened since December 16th. Even in Tsinchow, things are not normal yet by any means.

Mr. and Mrs. Whitelaw are in Sianfu on their way to relieve us for furlough. We expect to leave here the end of March for home. We would value your prayers for a safe journey.

During the past year thirty-one were baptised, and five restored to church fellowship. Two new centres were opened where regular Sunday services are being conducted. More people have come to us asking the way of life and professing to trust in Jesus during 1920 than during many other years together. In one or two districts many are also turning from idols to trust in and serve the Living God. The Lord has answered many prayers, and we are much encouraged.

An old man named Liu was about to die. He called in his third son, who was not a Christian, and said, "I am about to die. You will not see me on earth any more. If you wish to see me again, believe in Jesus and then we will meet in heaven."

He then sat up in his bed, put on his graveclothes, raised his hands upwards together and said, "Oh, Lord, receive me!" He then lay down on his pillow and died.

By Mrs. ROBERT C. PARRY, Lanchow

On December 16th we had an awful earthquake, even now (January 3rd) we still get small shocks and feel the vibrations. We were sitting in the nursery talking. In a second the house was shaking violently, we were rocking in our chairs. Dr. Parry quickly ran for Joan and got us outside, where all the frightened servants and others were making a great wail. Outside we were so shaking it seemed difficult to realize where we were, heads were giddy and our middle kingdom seemed lost altogether.

The big shake kept on for five minutes—it seemed a year—lots of damage was done, chimney pots fell all over the place, walls came down, big cracks appeared in the house walls, but all the hospital building (the Borden Memorial Hospital) remained intact. When the first shake was over, Dr. Parry had a time going all over the place seeing to things and trying to comfort frightened patients, nurses, etc.

That night we had thirty shocks. We spent the night outside, Dr. Parry got beds out for us, and he sat up. The next day frequent shocks occurred. My, it did keep one's tension up! We began to get accustomed to quiet shakes, and were hoping all was over, when about six o'clock on Christmas evening we got another bad one, which sent us all outside again for the night. The reports of the country around are harrowing. We have been cut off for a fortnight, and now letters are just coming in and wires are up again.

Dr. Parry left for Tsingningchow a week ago. The official from that place, which is on the Pingliang road, three days from Pingliang and seven from Lanchow, wrote an imploring letter to him, telling of all the suffering, beseeching him to go to help. He said they would crawl in the dust before him if only he would go. By four o'clock next morning he was on the way.

Mr. and Mrs. Moore are on the way to Liangchow and were staying in the city for a month or so. Dr. Parry got them to come over here to help us take care of the hospital, so we are not alone.

We had such a nice time with Dr. and Mrs. Howard Taylor. Every evening we had a meeting and they brought the Second Coming of the Lord home to us in a real way.

By Dr. Robert C. Parry, Lanchow.

By ROBERT C. PARRY, M.R.C.S., L.R.C.P.

On December 28th, I received a personal letter from the magistrate of this city, Tsingningchow, stating that a great many of his people were suffering from terrible injuries, so that he could not bear to look at them. He wrote on behalf of his people, beseeching me to come and help them. This official is known to be an exceptionally enlightened man, an "almost persuaded" person, working entirely for the good of his people. Apart from the claim of suffering humanity, the above seemed an additional reason for responding to his urgent request. In consultation with Dr. and Mrs. Taylor and my fellow-workers, it was decided that I should go, and that Mr. Seaman should accompany me.

The road took us right through the most desolate regions and was extremely difficult to travel in some places. But, by the good hand of God upon us, we did the seven stages in six days. The last three days' traveling was most difficult and in fact quite dangerous in places. If you could but see the destruction, involving life and property, all along the way, you would understand when I say we have not felt we were enduring any hardship at all as compared with these poor people.

Saturday night we slept (or rather tried to sleep) in our carts, amongst the ruins of the once snug townlet of Tsingchangih. Now there is not a house left standing, and the people seem completely disheartened. Of all the places we have seen that seemed about the worst.



Over 50 people were killed, many injured, and large numbers of animals destroyed. Sunday we struggled over about fifteen miles of broken country, and that night slept on the ground between the carts with plenty of straw underneath us and lots of bedding to cover us. We passed the best night of the whole journey. In the morning we had to sweep off the snow that had fallen on us, before we could dress up and pack up our things. Hearing that the remaining fifteen miles to Tsingningchow were almost impassable and might take two or three days, we slung our bedding, etc., on our cart mules, leaving the carts behind in charge of a friendly carter, hired two men to carry the medicines, etc., and then tramped it.

Half way, we met a Russian General, family and party (refugees from European Russia, who have been traveling for two years), still struggling with the difficulties of the way. You may picture something of this when I tell you that in some places half a hill or range of hills had flowed down like water, submerging the roads, telegraph poles, farmsteads, etc., for about a mile on end, and heaping the earth up in the valleys until they literally became hills! The surface over this is extremely rough and the road has to be leveled step by step.

The Magistrate had received no news of our coming, but welcomed us right royally. We are now installed in the official residence (a tent in his inner courtyard), with the fairly intact Public Library as our dressing room and dispensary. The Magistrate has posted proclamations throughout the city and country urging the wounded to come. At his order a gong is sounded in the streets when we are ready to receive patients; so we are kept busy.

The official report gives the following figures for this city and suburbs alone: Killed, 635; wounded, 1,159; impoverished, 3,330 fed from the official granaries; property, 4,000 to 4,500 houses destroyed.

In fact, this prosperous city is practically in ruins. The people are living in tents and sheds. Please ask prayer on behalf of our work for the Lord here, and for this official, Cheo Ting-uen, who is indeed a man among ten thousand, whose chief fault is a tendency to self-satisfaction. He has been here three years, and is beloved by the people. He lives simply (is wearing his father's old clothes as a matter of fact) and is expending the proceeds of his office for the betterment of the people. Since coming here, he has established a free hospital, a home for poor children and a public library. He has put down gambling, deals severely with swearing and fighting in the streets, and is tackling opium smoking and foot-binding with a courageous hand. He has introduced knitting of woollen and cotton garments from locally spun yarn, which he has taught the people to do.

On the occasion of the earthquake he ordered his men to rush out and call the people from their houses. Returning to his own house he knelt down and prayed to "Shang-ti" (God) to slay him and spare his people. The walls fell in around him, even striking him, but still he prayed on. When all was over, he felt that God had spared him for the people, who certainly would have been thrown into complete confusion and disorder by so overwhelming a disaster. In the succeeding days, though fasting and mourning himself, he rendered splendid service by ordering the immediate rescue of those entombed alive, the speedy burial of the dead, provision of food and clothing for the impoverished, the lending out of eighty tents in his yamen to the homeless, while he and his family and men slept on the ground without any shelter for some days until some tents could be returned by those able to construct shelters from the debris of their ruined homes.

Ma Shan-ren, the leading Moslem ecclesiastic in this province, with his third son and hundreds of co-religionists were amongst the victims of the earthquake—one of my patients was in personal attendance on this celebrated leader of the "New Sect" at the time of his death. Daily, from ten in the evening on (from nine on special occasions) this man prayed for hours into the night. That fateful evening, he dressed at six p.m. and went to the mosque early, with his sons and attendants. At seven p.m. the earthquake came and but few of the worshipers escaped. My informant, a native of the city, was carried here several days later.

His home was in Saku, a long valley, mostly inhabited by Mohammedans and it is rumored that about 10,000 of

them were buried by the falling of the mountains on either side of the valley which have filled it up level. A traveller from Chingyuen tells there is not a wall left in the city and district higher than three or four feet. At Kuyuan most of the houses are down and the people that are left are destitute. Their food, clothing, cattle, horses, etc., are all buried. It is rumored too that when the earthquake took place in Haicheng the Mohammedans were already looting the city. The business men for the most part, were in the streets and the looters in the shops, consequently the latter were mostly buried alive.

This rumor is rather significant when we remember that Kansu has been on the verge of a Mohammedan rebellion during the last few months. It is reported that they have lost some tens of thousands of their people. Haicheng is the centre of a large Mohammedan population in the northeast of the province, and perhaps this place has suffered more than any other city during the earthquake shock. We hear that the first few seconds of the earthquake completely destroyed the city and fire finished what was left. The tremor continued all night long.

On the hills between Anting and Tsinchow, one stretch of three days' journey is completely destroyed. There are no inns to stay in and no food for the traveller. All the farms and hamlets are buried. It is impossible to give an adequate estimate of the damage done to life and property, but an official statement puts the killed in this province at about 100,000!

The people are at their wit's end about the matter not knowing what is going to happen next. The Governor and all other officials have had special worship in a tent on the north side of the Yellow river in Lanchow. Special prayers were read by the Governor and confession of sin made in the hope that these tremors might cease. There are also daily processions in the city to appease the gods. A great many of the people are coming to the Mission preaching chapel on the main street to listen to the Gospel.

From personal observation and gathered information, my impression (which is open to correction) is, that the centre of this earthquake covers an area about 100 miles in diameter, including Hweininghsien (West), Tungweihhsien and Maying (south). Tsingninghsien and Nuyuen (east) and Naiuenhsien (north), with the mid-point about Tsingchiangh and district, where the seismic phenomena were prodigious and the hills literally flowed down. Hamlets, with their occupants, were completely submerged. The surface is studded with huge boulders of earth, amongst which carts have to pick their way with great difficulty, even though preceded by men with picks and spades.

My experience is limited to this one earthquake, but I hope I shall never see such destruction again. It is impossible to estimate accurately the total loss of life.

By Mrs. GEORGE K. HARRIS, Sining

Here the earthquake only lasted about a quarter of an hour and not much damage was done. We have repeatedly felt slight quivers since, but have been spared the worst of it. Of course, it has been all the topic of conversation since and many people have been stirred up, and the chapel has been crowded both Sundays since. The Mohammedans have been especially excited over it, because they believe that Jesus is coming back to judge the world and think this is a certain sign. It has been a good opportunity for preaching.

From the "North China Herald"

A message from Kansu states that the Moslem outbreak which was threatened there has not materialized as a widespread movement, undoubtedly owing to the earthquake, in which the Mohammedans saw a warning from Heaven. The death of Ma Shan-ren and other Mohammedan religious leaders through the collapse of caves, houses and city walls seems effectively to have stopped the plan for offering resistance to the central government.

Over 500 Moslem leaders are said to have been buried in the ruins of the place in which they were holding a religious conference. As a result of this catastrophe the Mohammedans have changed their truculent attitude toward the central government.



## Editorial Notes

A MISSION Conference is being arranged for, to be held at Atlantic City, N.J., upon May 4th, 5th and 6th. The meetings will be at three in the afternoon and eight in the evening. The place of meeting will be the Y.W.C.A. Hall, at 108 S. North Carolina Avenue. The speakers will be Principal John McNicol, of Toronto, Dr. Wm. J. Erdman of Germantown, Mr. Frost of Princeton, and several missionaries, including Mrs. Shapleigh, who has recently returned from China. All friends living near Atlantic City are heartily invited. Further information may be had by writing to Mr. Frederick H. Neale, 6506 Ventnor Ave., Ventnor, N.J.

The date of publication of "China's Millions" is designed henceforth to be the early part of the month. The donation list included in each number formerly gave the receipts of the previous month. This often prevented the paper from getting into the mails till the middle of the month or later. From now on the published donation list will be that of the second month previous. As readers may have noticed, the January donations were given in our March number and now those of February appear in this issue. We trust the new arrangement will be pleasing to all.

Two new books are soon to be issued by the Mission. One of these is by Mr. Marshall Broomhall who is contributing to our missionary literature the life stories of two faithful Chinese workers, Pastor Chang and Pastor Ch'ü. The other volume contains addresses on "The Old Paths in the Light of Modern Thought," given by Rev. Russell Howden, B.D., at last winter's China Inland Mission gathering at Swanwick, England. The separate addresses were: (1) Genesis in the Light of Geology; (2) Man in the Light of Psychology; (3) The Fall in the Light of Biology; (4) Faith in the Light of Experience. Further notice of these books will be given when received.

Speaking of the famine, a Shanghai newspaper commenting on that city's part in the relief says, "It is a catastrophe to Asia as great as was the war to Europe. . . . It may be that the peculiar conditions in which the world found itself, and still finds itself, tended to deaden the sense of disaster on the part of those removed from the immediate scene of distress. . . . The Committee's census of famine sufferers gives a total of 22,120,000 and there are the dread months of February, March and April to be passed before we can see even the first streak of daylight. We must not be blind to the fact that in these coming weeks all that has been accomplished may be thrown away unless we are prepared to carry on with a zeal equal at least to anything we have shown in the past." This representation of what foreign residents in China should do, bears upon us as well. Let us continue at least to pray for the needs of the suffering people.

The Home-call of Mr. Thomas Hogben, the founder of the "One by One Band" removes a warm friend of the Mission's. It was the writer's pleasure to meet him for the first time at a China Inland Mission prayer meeting in London, England, and it was the "One by One" department of "Missionary Links" that furnished the suggestion of prayer-partnerships, or correspondence between home friends and missionaries on the field, to the North American work of our Mission. Mr. Hogben was eminently a man of prayer as well as a believer in individual dealing with souls. The "Throne of Grace book" which is the pocket credential of each member of the "One by One Band" provides not only for a record of those to be prayed for regularly, but a place for entering the date when the prayer is answered by conversion or spiritual blessing. It is to be hoped that the Band will continue to grow despite the founder's removal. We believe his daughter, Miss Margaret Hogben, for some years now the devoted secretary of the work, will continue to represent this organization. The "One by One Band" stands to emphasize "the work which every Christian ought to do," namely, to bring others to Christ. As a society it should not only be added to every church's list of "activities" but it could well displace many if not all of them and still maintain the church's true purpose and upbuilding.

"I am the door; by Me if any man enter in, he shall be saved" (John 10:9). A door does not admit a phalanx; it is designed rather to give access to one person at a time—or a file, if there are many. Our Lord called His disciples individually, not as a company; and we believe He is calling out an out-and-out people for His Name from all nations, not simply expecting so-called "Christianizing" influences to be so extended among various peoples that moral averages will be raised and new nations be received into Christendom. The Scriptures hardly give us reason to expect humanity to be elevated by communities into a saved and sanctified state. No, the soldiers of Jesus Christ must enlist one by one, for no loyal army can be recruited except by the personal oath of allegiance from each recruit. The church is not to be mustered like the host of Cadmus, who according to mythology sowed dragon's teeth and legions full-armed sprang from the ground. Satan may possibly raise his forces thus *en masse* from the world, but not Christ. Does not lasting authority rest upon the self-determination of a people, or as we used to say upon "the consent of the governed"? Our Lord and King builds upon the personal allegiance of every member of His body. In mass movements many may turn their thoughts Christward, but admission to the body of Christ is not a general amnesty to the mass, but remission of sin and the granting of salvation to every man personally repentant. Many may come, but they are dealt with individually. The Door is open. If any man (what a welcome, and yet what a scrutiny!) enter in, he shall be saved.



### An Index for Prayer Union Members

**Pray** for the "follow up" of itinerant evangelistic work and for "more laborers" (p. 55).

**Pray** that opium and oppression may be put down (p. 56). The Lord is able to do what man cannot.

**Ask** specially for workers to "take over the spreading Nosu work" and

**Pray** for those who appeal to missionaries for relief in Kweichow as well as the northern famine districts (pp. 58, 59).

**Remember** the continuing famine and pray that the scourge of typhus may not follow (p. 59).

**Ask** strength for missionaries in the famine districts and those sent specially to engage in relief work, remembering how heavy will be their responsibility and what danger there is from disease (p.59).

**Remember** those who have suffered so severely from the earthquake in Kansu (pp. 60, 62).

**Pray** for the missionaries giving relief, and the magistrate of Tsingningchow, Mr. Cheo (pp. 61, 62).

**Please remember** the Mission conference at Atlantic City, May 4th to 6th (p. 63).

## HERE AND THERE

Miss M. L. Schorsch has been transferred from Yushan, Kiangsi, to Chowkiakow, Honan, to assist Miss A. Sharp in the Girls' School at Chowkiakow.

The Misses Ruby V. Thompson and Ida E. Wilson have been transferred from Fengsiangfu to the previously vacant station of Chowchih, Shensi.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, FEBRUARY, 1921

PHILADELPHIA			No.	Amount	No.	Amount	No.	Amount	No.	Amount	SPECIAL PURPOSES		No.	Amount	No.	Amount		
MISSIONARY AND GENERAL PURPOSES			No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount		
407	1st	\$ 5.00	609	\$ 20.00	467 Fam.	\$ 2.25	567 Fam.	\$35.75	682 Fam.	5.00	688 Fam.	\$202.50	536 Fam.	\$20.00	636 Fam.	\$11.00		
408	10.00		610	5.00	468 Fam.	5.00	573 Fam.	2.00	684	65.00	689 Fam.	156.50	537 Fam.	2.00	637 Fam.	10.00		
417	5.25		611	15.00	472 Int.	105.00	574 Fam.	31.50	686	30.00			538 Fam.	1.00	660 Fam.	10.00		
418	5.00		612	4.00	473 Int.	150.00	575 Fam.	5.00	687 Fam.	10.00	\$6,238.90		539 Fam.	2.00	661 Fam.	50.00		
420	50.00		613	1.00	475 Fam.	10.00	580 Fam.	5.00				452	\$ 10.00	540 Fam.	1.00	662 Fam.	20.00	
421	5.00		614	1.00	476 Fam.	503.12	581 Fam.	10.00				453	25.00	541 Fam.	1.15	663 Fam.	10.00	
422	8.00		615	15.00	482 Fam.	30.00	582	25.00				454	25.00	542 Fam.	1.00	664	10.00	
423	8.00		616	15.00	483 Fam.	17.00	583	25.00				455	5.03	543 Fam.	1.50	665	22nd	
424	200.00		617	47.50	484 Fam.	10.00	584	10.00	GENERAL AND MISSIONARY PURPOSES	Amount		456	22.00	544	5.00	671 Fam.	43.08	
425	200.00		618	25.00	485 Fam.	100.00	585 Fam.	10.00	No.	Amount		457	250.00	545 Fam.	5.00	672 Fam.	27.49	
426	200.00		619	5.00	485 Fam.	100.00	586 Fam.	20.00	614	12th	\$ 5.40	458		546 Fam.	18.00	675 Fam.	25.00	
428	40.50		620	5.00			587	2.00	615	5.00	461 Fam.	4.00			547 Fam.	1.00	676 Fam.	1.00
435	25.00		621	10.00	486	17.50	588	35.00	616	2.00	462 Fam.	28.00	463 Fam.	28.00	548 Fam.	25.00	677 Fam.	12.65
442	1.00		622	10.00	487 Fam.	25.00	590	1.50	617	14th	2.00	464 Fam.	3.30	549 Fam.	3.55	678 Fam.	5.00	
443	3.00		623	10.00	488 Fam.	5.00	591	2.00	455	1st	\$ 13.76	465 Fam.	8.30	551 Anon.	25.00	679 Fam.	5.00	
444	2.00		624	10.00	489 Fam.	100.00	592	1.00	456	2nd	50.00	466 Fam.	25.00	554 Anon.	2.00	680 Fam.	5.00	
445	10.00		625	10.00	490 Fam.	2.00	593	1.00	457	3rd	4.00	467 Fam.	5.00	558 Fam.	35.00	681 Fam.	3.00	
446	50.00		626	10.00	491 Fam.	10.00	594 Fam.	5.00	459	50.00	468	5.00	468 Fam.	5.00	559 Fam.	2.00	683 Fam.	1.00
453	10.00		627	10.00	492 Fam.	25.00			460	4.00	469	25.00	469 Fam.	1.15	560 Fam.	1.00	684 Fam.	5.00
454	2.50		628	10.00	493 Fam.	25.00			461	10.00	470	10.00	470 Fam.	10.00	561 Fam.	10.00	685 Fam.	17.74
456	1.75		629	10.00	494 Fam.	10.00	596 Fam.	30.00	462	1.25	471 Fam.	5.00	471 Fam.	2.25	563 Fam.	10.10	687	30.00
457	16.65		630	10.00	495 Fam.	40.00	597 Fam.	397.00	463	2.75	472	1.00	472 Fam.	1.00	564 Fam.	10.00		
459	75.00		631	10.00			598	100.00	464	2.00	473	5.00	473 Fam.	5.00	565 Fam.	10.00		
460	80.00		632	10.00			600 Fam.	5.00	465	2.00	474	5.00	474 Fam.	5.00	566 Fam.	10.00		
469	5.00		633	10.00			601	19.00	466	1.00	475	5.00	475 Fam.	5.00	567 Fam.	25.00	689 Fam.	13.63
470	25.00		634	10.00					467	13.00	476	5.00	476 Fam.	5.00	568 Fam.	5.00	694 Fam.	4.00
471	22.00		635	10.00					468	20.00	477	5.00	477 Fam.	1.00	569 Fam.	5.00	697 Fam.	5.00
474	30.00		636	10.00					469	6.00	478	1.50	478 Fam.	1.50			698	1.00
477	5.00		637	10.00					470	2.15	479	5.00	479 Fam.	5.00	571 Fam.	5.00		
478	5.00		638	10.00					471	9.00	480	2.00	480 Fam.	3.00	572 Fam.	9.00		
479	25.00		639	10.00					472	15.00	481	5.00	481 Fam.	2.00	573 Fam.	2.00	700	10.00
480	20.00		640	10.00					473	5.00	482	2.00	482 Anon.	5.00	574 Fam.	75.00	701	10.00
481	5.00		641	10.00					474	2.75	483	5.00	483 Fam.	10.00	575 Fam.	5.00	702 Fam.	6.50
496	1.25		642	10.00					475	25.00	484	5.00	484 Fam.	5.00	576 Fam.	5.00	703 Fam.	3.00
497	5.00		643	10.00					476	19.00	485	5.00	485 Fam.	10.00	577 Fam.	1.00	704 Fam.	5.00
499	5.00		644	10.00					477	15.00	486	1.00	486 Fam.	30.00	578 Fam.	25.00	705 Fam.	1.25
500	10.00		645	10.00					478	10.00	487	10.00	487 Fam.	2.00	579 Fam.	1.00	706 Fam.	25.00
506	5.00		646	10.00					479	5.00	488	15.00	488 Fam.	15.00	580 Fam.	25.00	707 Fam.	5.00
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539	10.00		654	10.00					487	5.00	496	5.00	496 Fam.	20.00	588 Fam.	12th	Fam.	11.00
540	5.00		655	10.00					488	15.00	497	5.00	497 Fam.	4.00	589 Fam.	10.00	716 Fam.	10.00
543	10.00		656	10.00					489	10.00	498	5.00	498 Fam.	5.00	590 Fam.	14th	717 Fam.	50.00
553	11.00		657	10.00					490	5.00	499	5.00	499 Fam.	1.00	591 Fam.	25.00	719 Fam.	2.00
554	10.00		658	10.00					491	25.00	500	5.00	500 Fam.	26.00	592 Fam.	35.00	720 Fam.	5.00
563	150.00		659	10.00					492	10.00	501	5.00	501 Fam.	4.00	593 Fam.	22.75		
569	35.00		660	10.00					493	1.00	502	5.00	502 Fam.	8.00	594 Fam.	5.00	723 Fam.	5.00
570	10.00		661	10.00					494	1.00	503	15.00	503 Fam.	15.00	595 Fam.	1.00	724 Fam.	35.00
571	15.00		662	10.00					495	3.00	504	5.00	504 Fam.	2.00	596 Fam.	12.00	725 Fam.	4.45
572	10.00		663	10.00					496	5.00	505	5.00	505 Fam.	5.00	597 Fam.	5.00	726 Fam.	2.50
576	5.00		664	10.00					497	5.00	506	5.00	506 Fam.	5.00	598 Fam.	5.00	727 Fam.	1.05
577	2.50		665	10.00					498	5.00	507	5.00	507 Fam.	1.00	599 Fam.	10.00	728 Fam.	2.00
578	1.50		666	10.00					499	5.00	508	5.00	508 Fam.	7.00	600 Fam.	10.00	729 Fam.	15.00
579	5.00		667	10.00					500	5.00	509	5.00	509 Fam.	2.00	601 Fam.	15th	731 Fam.	112.35
589	2.00		668	10.00					501	5.00	510	5.00	510 Fam.	25.00	602 Fam.	3.00	741 Fam.	5.00
595	72.00		669	10.00					502	5.00	511	5.00	511 Fam.	7.00	603 Fam.	3.00	742 Fam.	2.00
599	5.00		670	10.00					503	5.00	512	5.00	512 Fam.	7.00	604 Fam.	3.00	743 Fam.	1.00
602	200.00		671	10.00					504	5.00	513	5.00	513 Fam.	7.00	605 Fam.	3.00	744 Fam.	2.00
605	16.00		672	10.00					505	5.00	514	5.00	514 Fam.	7.00	606 Fam.	3.00	745 Fam.	5.00
608	10.00		673	10.00					506	5.00	515	5.00	515 Fam.	7.00	607 Fam.	3.00	746 Fam.	5.00
610	10.00		674	10.00					507	5.00	516	5.00	516 Fam.	7.00	608 Fam.	3.00	747 Fam.	10.00
612	10.00		675	10.00					508	5.00	517	5.00	517 Fam.	7.00	609 Fam.	3.00	748 Fam.	2.00
614	10.00		676	10.00					509	5.00	518	5.00	518 Fam.	7.00	610 Fam.	3.00	749 Fam.	3.00
616	10.00		677	10.00					510	5.00	519	5.00	519 Fam.	7.00	611 Fam.	3.00	750 Fam.	2.00
618	10.00		678	10.00					511	5.00	520	5.00	520 Fam.	7.00	612 Fam.	3.00		
620	10.00		679	10.00					512	5.00	521	5.00	521 Fam.	7.00	613 Fam.	3.00		
622	10.00		680	10.00					513	5.00	522	5.00	522 Fam.	7.00	614 Fam.	3.00		
624	10.00		681	10.00					514	5.00	523	5.00	523 Fam.	7.00	615 Fam.	3.00		
626	10.00		682	10.00					515	5.00	524	5.00	524 Fam.	7.00	616 Fam.	3.00		
628	10.00		683	10.00					516	5.00	525	5.00	525 Fam.	7.00	617 Fam.	3.00		
630	10.00		684	10.00					517	5.00	526	5.00	526 Fam.	7.00	618 Fam.	3.00		
632	10.00		685	10.00					518	5.00	527	5.00	527 Fam.	7.00	619 Fam.	3.00		
634	10.00		686	10.00					519	5.00	528	5.00	528 Fam.	7.00	620 Fam.	3.00		
636	10.00		687	10.00					520	5.00	529	5.00	529 Fam.	7.00	621 Fam.	3.00		
638	10.00		688	10.00					521	5.00	530	5.00	530 Fam.	7.00	622 Fam.	3.00		
640	10.00		689	10.00					522	5.00	531	5.00	531 Fam.	7.00	623 Fam.	3.00		
642	10.00		690	10.00					523	5.00	532	5.00	532 Fam.	7.00	624 Fam.</			



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EBENEZER

# CHINA'S MILLIONS

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CONTENTS	PAGE
HOW TO HONOR GOD—By Pastor D. J. Findlay	67
OUR VISIT TO THE NANYOH BIBLE CONFERENCE—By Mr. R. W. Porteous	68
A SPRING JOURNEY—By Mr. P. V. Ambler	70
TRIALS OF TRAVEL—By Rev. L. C. Whitelaw	71
RIVERS, ROBBER AND RETREATING SOLDIERS—By Rev. Thomas Cook	72
'THE ARMS OF THE WICKED SHALL BE BROKEN'—By Mr. C. G. Gowman	73
MISS KING AMONG CHINESE SCHOOLGIRLS—By Miss C. G. Andrews	75

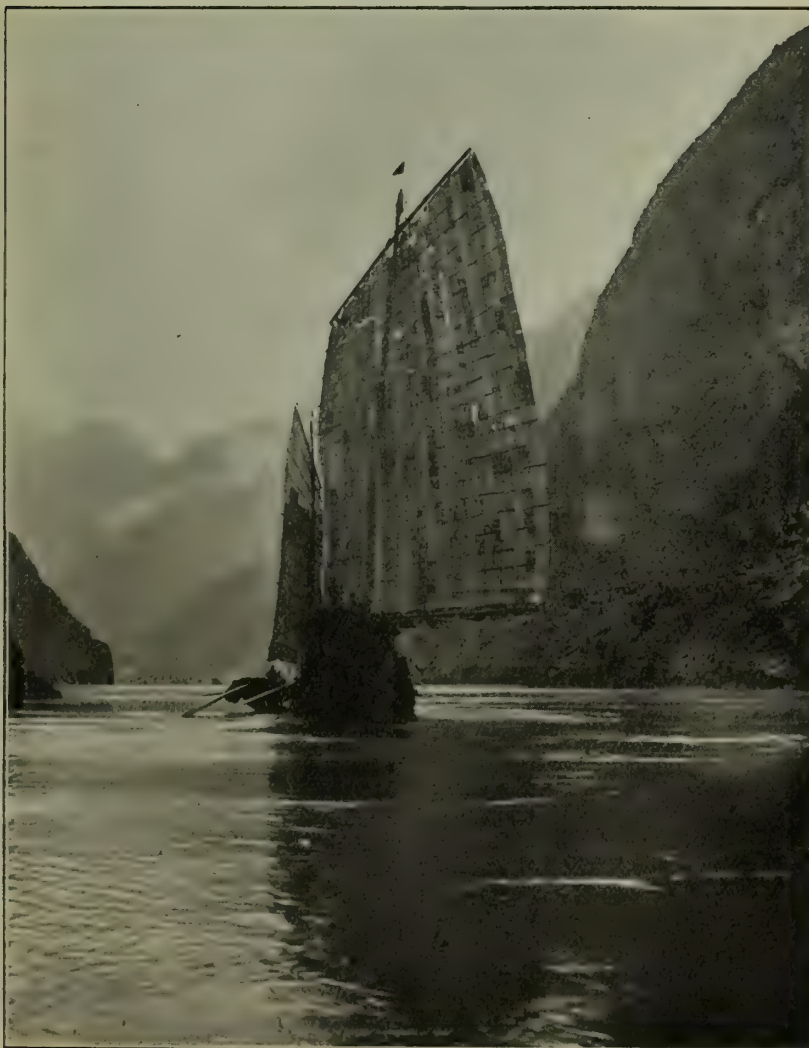
CONTENTS	PAGE
BACK TO WORK AGAIN—By Miss C. A. Pike	76
VENTNOR—A LOCAL CENTRE—By Mr. F. H. NEALE	76
WORKERS IN FAMINE RELIEF—By Various Missionaries	77
WILL CHINA OUT- MEXICO MEXICO?—By Mr. G. W. Gibb	78
EDITORIAL NOTES	79
PRAYER CALLS—PRAISE ECHOES	80
DONATIONS	80

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JEHOVAH-JIREH

A BOAT PASSING UP THE YANGTSE GORGES. THIS RIVER IS CHINA'S GREAT THOROUGHFARE TO THE WEST AND THE ROUTE OF MISSIONARIES GOING TO SZECHWAN

Photograph by Mr. Robert Powell





# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PRINCETON, N.J.

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Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

## PRAYER MEETINGS on behalf of the WORK IN CHINA UNITED STATES

Albany, N.Y., Bible School, 107 Columbia St. .... 1st Thurs., 8.30 a.m.  
\*Bellingham, Wash., Alternately at Res., Mr. F. M. Mercer, 2132 Walnut St. and Res., Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res., Mrs. Rakestraw, 2518 Dana St. .... 1st Thurs., 8.00 p.m.  
Bethel, Minn., The Baptist Church. .... Wed. after 1st Sun.  
\*Buffalo, N.Y., Res., Miss Quadlander, 562 East Ulica St. .... 3rd Tues., 8.00 p.m.  
Burlington, Mich., Sec., Mrs. E. J. Smith, Baptist Parsonage. .... 1st Tues., 2.30 p.m.  
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave. .... 1st Mon., 7.30 p.m.  
Detroit, Mich., Res., Mr. James Bain, 114 Stanford Ave. .... 3rd Fri., 8.00 p.m.  
Grand Rapids, Mich., Sec., Miss Nina Everett, 434 Charles St., S.E., Wealthy St. Bap. Church. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Jaanti, Minn., Refer to Sec., Mrs. F. L. Russell, at various homes. .... 3rd Thurs., 2.00 p.m.  
Laurium, Mich., 1st Bap. Church, Sec., Mrs. Ed. J. Lee. .... 2nd Thurs., 7.30 p.m.  
Lockport, N.Y., Res., Mrs. W. B. Singleton, 189 East Ave. .... 1st Tues., 8.00 p.m.  
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie Ave. .... 2nd Mon., 7.45 p.m.  
Mound, Minn., Res., Mr. F. E. Tallant. .... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown. .... Each Fri., 8.00 p.m.  
Church of the Atonement, Cheltenham Ave., Germantown. .... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res., Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Port Huron, Mich., Res., Rev. G. H. North, 1214 12th St. .... 2nd Thurs., 2.30 p.m.  
Seattle, Wash., Refer to Mr. O. G. Whipple, 1818 38th Ave. N. .... 2nd Tues., 8.00 p.m.  
Sherwood, Ore., Res., Dr. Fosner. .... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2505).  
Brookes Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Hook Congregational Church, 1646 Semple Ave., Rev. J. Best. .... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Bartmer Aves., Rev. R. L. Evans. .... Each Wed., 8.00 p.m.  
Res., Mrs. Carrie C. Koch, 6601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabanne Library, Union and Cabanne Aves., Miss M. J. Mathis. .... 4th Sat., 4.00 p.m.  
\*Res., Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 p.m.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe. .... 1st Tues., 8.00 p.m.  
Res., Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
Res., Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res., Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brookes Bible Institute, 2051 Park Ave., (various countries including China). .... 2nd Sat., 7.30 p.m.

### Superior, Wis.

Res., Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.

### Tacoma, Wash.

Res., Mrs. Billington, 811 So. Junett St. .... Each Mon., p.m.

### Ventnor, N.J. (Atlantic City).

\*Res., Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.

### Worcester, Mass.

Res., Mrs. H. J. Leland, 18 Oxford St. .... Each Sat., 4.00 p.m.

## CANADA

Bolsover, Ont., At various homes. Sec., Miss A. M. McRae, R.R.I.

Brechin, Ont. .... 1st Wed., 3.30 p.m.

Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787).

Res., Mr. Thos. S. Hughes, 212 17th Ave. W. (Phone M1652) .... 1st Mon., 9.00 p.m.

Res., Mrs. A. McLeod, 2110 9th Ave. E. (Phone E5214) .... 2nd Mon., 8.00 p.m.

Res., Mr. J. R. Morris, 901 17th Ave. N.W. (Phone M9065) .... 3rd Mon., 8.00 p.m.

Res., Mr. T. H. McCrea, 909 5th Ave. W. (Phone M9255) .... 4th Mon., 8.00 p.m.

Halifax, N.S., At various homes. Sec., Mrs. E. L. Fenerty, Armdale. .... 2nd Mon., 3.15 p.m.

Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.) .... 1st Wed., 8.00 p.m.

\*London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... Each Fri., 3.30 p.m.

Montreal, Que., Res., Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.

Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.

Scudder, Ont., Sec., Mr. George E. Pegg. .... 1st Tues.,

Toronto, Ont.

\*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.

Vancouver, B.C., Refer to Rev. Chas. Thomson, C.I.M. Representative, 1936 Keefer St. (Phone Highland 3044). .... 2nd Fri., 8.00 p.m.

\*Bible Training School, 356 Broadway West. .... 3rd Wed., 8.00 p.m.

\*Vancouver West, B.C., Union Church. .... 3rd Wed., 8.00 p.m.

\*Victoria, B.C., Refer to Sec., Mrs. Jas. Lauderdale, 148 So. Turner St. (Phone 1212V) .... 1st Tues., 8.00 p.m.

Winnipeg, Man., Res., Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.

\*Meetings which are definitely devoted to the China Inland Mission alone.



# CHINA'S MILLIONS

TORONTO, MAY, 1921

## How to Honor God

By Pastor D. J. FINDLAY of Glasgow

*"Them that honor Me, I will honor."—1 Samuel 2:30*

### ABEL HONORED GOD BY HIS SACRIFICE

BY faith Abel recognized that as a sinner he could not draw nigh to God without a propitiatory sacrifice, and so he brought and offered his prophetic lamb. He honored the righteousness and justice of God, and found mercy and acceptance through the blood of his sacrifice. His is the first clear testimony to the great Gospel truth that "without shedding of blood is no remission," and that the "Lamb of God bear-eth away the sin of the world." What honor God put on Abel in writing him first in the great list of the men of faith, and causing his sacrifice to speak out the Gospel message for six thousand years!

### ENOCH HONORED GOD BY HIS DAILY WALK

Enoch lived in a day when men were multiplying on the earth, and was himself the father of a large family; but he chose God's companionship in preference to all other. The daily habit of his life was to walk with God—and how can two walk together except they be agreed? He cultivated the holy practice of communion with God; he had long walks and talks with God, and at length one day walked so far that he never came back. He honored God by a holy life, when the flood of sin and iniquity was rising on every hand; and God honored him by making him one of the only two men who ever passed into heaven without going through the gate of death. "He had this testimony that he pleased God."

### ABRAHAM HONORED GOD BY HIS FAITH

At the call of God Abraham left his friends, his home, and his native land, and went forth, not knowing whither he went. He wandered all his life as a stranger in a strange land, in which he never owned more than a grave. He was promised a seed

like the stars of heaven and the sand on the sea-shore for multitude, and yet he never saw more than one of these. But he believed God, and it was counted to Him for righteousness. He was called "the friend of God," and "the father of the faithful" to all generations. How wonderfully God honored him in his lifetime and since, and what honors are yet held in store for his offspring!



"DISTRIBUTION DAY" AT THE CHINA INLAND MISSION STATION IN KHSIEN, SHANSI. THE PICTURE SHOWS SOME OF THE FAMINE SUFFERERS COMING TO RECEIVE THEIR MONTHLY ALLOWANCE OF GRAIN. AN EVANGELIST IS ADDRESSING THE PEOPLE FROM THE TOP OF THE STEPS.

### MOSES HONORED GOD BY HIS CHOICE

Faith taught him the value of the things which are unseen and eternal, and the valuelessness of the things that one can see, taste, and handle. The pleasures of sin and the treasures in Egypt had for him no attraction when compared with the reproach of Christ. He saw the invisible God, and so cared nothing for the wrath of the visible king. He set his heart on things above and had respect to the recompense of the reward.

He cast aside the possible succession to Pharaoh's throne, and forsook Egypt, becoming a pilgrim and stranger with God's people in the wilderness. He honored God throughout his life; and God honored him in life and death, and has given him a name and place above the great men of this world.

### ELIJAH HONORED GOD IN HIS PRAYER-LIFE

Elijah is the most outstanding man of prayer in the Old Testament. By prayer he closed the heavens that it rained not for three years and a half; and by prayer he opened the heavens again and brought the rain. By prayer he wrought miracles; raised the dead; overthrew false religions; defeated kings; vindicated Jehovah as God; wrought righteousness, and became "the chariots of Israel and the horsemen thereof." He lived such a life and performed such work for God that we need



to be told that "he was a man subject to like passions as we are." He honored God throughout his life, and God honored him by taking him up to heaven by a whirlwind so that he did not taste of death.

#### JOB HONORED GOD BY HIS PATIENCE

Surely never was any saint more sorely tried than Job—yet as one calamity after another overtook him, he did not rebel against God, nor murmur, but received each of these permitted trials with patience of faith—saying, "The Lord gave and the Lord hath taken away—blessed be the name of the Lord"—"though He slay me yet will I trust in Him." He was tried by friends and foes—by God and Satan; in his fortunes and family; in his home and person. He was stripped of all he possessed by one fell stroke—yet in his abject condition he honored God, and God did not fail to fill out His promise to His much-tried servant. He called him to the ministry of intercession—doubled to him all his losses—and blessed his latter end more than his beginning.

#### PAUL HONORED GOD BY HIS DEVOTION

Perhaps more than any mere man who ever lived, Paul honored God in his life and labors—by his preaching, teaching, and writings. He gave up wealth, position, place and power; counted his own

stainless righteousness as dross and dung; labored more abundantly and suffered more than all the other apostles; and all that he might win Christ and be found in Him; that he might know Him and the power of His resurrection, and the fellowship of His sufferings. What honor God put on him down here, and how wonderfully he being dead yet speaks to millions by his inspired and wonderful writings, in which Christ and His work are lifted up and glorified.

#### ABOVE ALL, HOW OUR LORD JESUS CHRIST HONORED HIS FATHER

In His self-emptying earthly life He did nothing of Himself, but lived absolutely by faith on His Father. He spoke the words He received and did the works which God gave Him. His whole life from the manger to the cross never for one moment—in word or act—failed to glorify God. He did always those things which pleased Him; to which fact an opened heaven again and again bore witness. Being formed in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also highly exalted Him, and gave Him a name which is above every name, that at the name of Jesus every knee should bow. "Leaving you an example that ye should follow His steps."



AT NANYOH. A GROUP OF MEN FROM THE HONAN BIBLE SCHOOL ENGAGED IN COLPORTAGE AND HOUSE-TO-HOUSE EVANGELISM. MR. HSIAO (IN CHARGE) IS SEATED IN THE CENTRE OF THE ROW OF LEADERS OF BANDS WITH ASSISTANT LEADERS STANDING BEHIND

*Photograph by Dr. F. A. Keller*

## Our Visit to the Nanyoh Bible Conference

By Mr. ROBERT W. PORTEOUS, Yüanchow, Kiangsi

MR. C. G. TRUMBULL'S messages on the Victorious Life having meant so much to so many of us who were privileged to hear him at Kuling, it was very much regretted that he and Mrs. Trumbull could not attend the Nanyoh Bible Conference as had been suggested. Rather than miss the opportunity, it was arranged that Mrs. Porteous and I should go there on our way back to our station, and we have much reason to thank God that He so guided us.

We left Changsha on a boat train crowded with pilgrims on their way to Nanyoh temple. They kept chanting their prayers as we steamed along—the waves of song almost swamped us at times, we could not even hear ourselves speak. So we struck up our Victory Song and strange to say, theirs soon stopped short, doubtless to hear what we were singing. Would that they too could "sing unto the Lord a new song!" "His right hand and His holy arm hath gotten Him the victory," and for them as



for us, but alas! they don't know it. We tried to tell them, but they seemed too full of their own pursuits to give much heed to what we had to say. However, some listened when we tried to tell them of how we too were "pilgrims to Zion"—the city of the living God!

On our arrival we got a very hearty welcome from Dr. F. A. Keller who, as we entered the conference building, remarked, "They will be ready for you in about fifteen minutes." So we had some light refreshments and then began our Victorious Life talks based on Mr. Trumbull's messages which God had so greatly blessed to ourselves.

I wish you could have seen the long conference hall packed full with some two hundred evangelists, students and delegates from various missions and provinces (if I remember rightly six or eight provinces were represented). These were mostly keen, earnest, intelligent young men. How they listened as we talked of our victorious Lord, His abiding presence and sufficient grace, also our deliverance from sin, and triumph over suffering and temptation by simply taking Him for our life and everything!

We had some nine talks about HIM. Each of them gripped hearts, judging from the testimony meeting on the closing Saturday. Our hearts were full of joy which found expression in thanksgiving testimony and victory songs of praise which we trust will be life-long, or better still, "Christ-long."

Our first Sunday we had a communion service conducted by the Rev. G. G. Warren—it was a wonderful meeting, one not soon forgotten. As Mr. Warren spoke with much power on the length, breadth, depth and height of God's love in Christ, our hearts were full and running over. Though several provinces, nationalities and denominations were represented, we realized our oneness in Christ. Rev. Mr. Warren's lectures on Ephesians and Psalms were a great blessing to the Conference. He had to leave for Changsha before the closing session. Over two hundred men with beaming faces gathered round his chair inside the gate to bid the veteran a hearty good-bye. As the bearers shouldered his chair the conference buglers struck up the parting call.

We became quite used to the bugle calls for meetings, meals, etc. The bugles reminded us time and time again that our being there was to allow Him to prepare the camp for *victorious conflict* in their impending engagements.

The closing session of the conference was presided over by Dr. Keller himself. Those of us privileged to be present will not readily forget that meeting. Our hearts were overflowing with the joy of the Lord.

During the conference we had the privilege of hearing reports of work done by some of the bands. How it thrilled our souls to hear of the patient, tactful methods and persevering prayer used, and how with God's blessing one hard case after another had been won for Christ and opposition and prejudice had been overcome. The keen, enthusiastic manner in which most of these reports were given was most inspiring.

We got to know some of the leaders of the various bands, some fine, spiritually-minded young men. One, who with his party roomed under our quarters, rallied his men for prayer several times a day. We could hear the various voices as the prayers went round, winding up, as they often did, with the Lord's prayer in unison. At other times a great volume of praise would reach our ears from the men downstairs.

During one of the closing afternoons of the conference a request was made by the students of the Hunan Bible School for the use of the conference hall. The afternoon had been given them for leisure but the old students wanted to meet with the new ones and have prayer together ere they started out on their life work. You can imagine the joy the request brought to us all.

Another delightful thing about the Nanyoh conference is the direct evangelistic work carried on daily by the men in addition to all the Bible study classes and other meetings. I managed to get up at three o'clock one morning to join one of the groups of workers as they started out to waylay the pilgrims on the various main roads leading to and from Nanyoh. There are four of these groups. In rotation one of them each morning starts out at the above mentioned hour with lanterns and a load of Gospel ammunition—each party having one thousand booklets. Often these are insufficient for a morning's work as so many pilgrims pass along the roads. Our stand that morning was on the Paoching road. We followed along in the trail of the lantern light till we came to a shelter near a temple. It was still dark when we got there but our lanterns lit up the shelter. While waiting for the pilgrims, we talked over how best to present the Gospel message concisely and simply in the briefest possible time.

Presently we heard through the darkness the voices of approaching pilgrims singing as they tramped along. In an instant every man was at his post, his hands filled with Gospel booklets; then as each pilgrim appeared in the light, the message of Light and Life was poured into his ears and placed in his hand. Those who wished to rest were invited to sit down and as they thus rested, they were told the only way to get true rest and happiness.

One thinks of these "shelters of light" along the dreary roads of night and what they must mean to those weary, hungry-hearted, footsore pilgrims as they pass on their way, some out into the darkness again and others, thank God! out into the light of day. As we worked on, gradually the darkness gave way to the glory of dawn suggestive surely of "a morning without clouds" which He shall be to many a Nanyoh pilgrim because of these "light shelters" along the road.

On returning to Changsha, our prayer as we left the launch was that our Master would use the cleansed, surrendered vessels as He chose. This was wondrously answered. On arrival at Dr. Keller's a request came up from the kitchen that the servants might hear more about the Victorious Life. Some of them had come back with us from



Nanyoh and had evidently been talking about the meetings there. The next day a 'phone message came from Mr. Warren for another talk about "Our Victorious Lord" at the opening of the Union Theological Seminary. We did praise God for these opportunities.

We left the day after the opening of the Hunan Bible Institute, and since then have experienced much joy in passing on some of the precious things we learned from and about Him, to little companies at the various outstations on our way home.

## A Spring Journey to a Distant Outstation

By Mr. P. V. AMBLER, Jaochow, Kiangsi

THERE were three of us in the party, Pastor Wang, myself and the barrowman. The Chinese wheel-barrow is an indispensable article in this land where so much traveling has to be done on foot. The barrow here is different to our home one, in that the wheel is very large, and is in the centre, the body being built up at the sides, thus on the one side can be packed goods, whilst the other side can be used for sitting on, when going a long journey. In all such travels in inland China it is necessary for foreigners to take their own bedding and such things, besides a supply of Scriptures and tracts for the road.

I am sure many of you would have enjoyed coming with me on this trip. We passed through hills and valleys, and innumerable villages, large and small. How can I describe it all to you? China is a beautiful land. This is in spite of the many sights that make us sad, for the people know not God and are sunk in sin amidst idolatry and debasing superstitions.

It is springtime and the hills are simply covered with flowers of all kinds, pink and scarlet azalias, blue wisteria, rich yellow rhododendrons, all in full bloom (I counted twenty-eight blooms on one stalk I picked). Then, there are large single white roses, and an endless variety of climbers, such as jasmine and honeysuckle. They grow in wild profusion, covering often tall trees in their embrace, and sending out a fragrance on every side. What a field for the naturalist!

As I walk along, lizards of brilliant color dart here and there while frogs green and brown, take flight at our approach and jump into the paddy fields. Many kinds of butterflies flit here and there in the air around, some of them in color like pieces of black velvet fringed with crimson, others a dark brown with a ribbon of blue stretched from wing to wing, some a saffron yellow, others a copper brown. Then, there are the big-eyed dragonflies with luminous bodies several inches long, pale blue, green, yellow, or bright crimson; in the evening, fireflies dart about lighting up dark spots with their tiny glow.

How beautiful the country looks! The wheat will soon be ripe, the golden ears are already filling out, the beans and peas have flowered, while little carpets of bright green mark the plots of the first planting of young rice, which looks like grass. It



MR. P. V. AMBLER (AT THE LEFT) AND PASTOR WANG (ON THE BARROW) SETTING OUT UPON AN OVERLAND JOURNEY FROM A POINT TO WHICH THEY HAVE JUST ARRIVED BY BOAT  
Photograph by Mr. Robert Powell

will shortly have to be replanted out into the larger fields, which are now being ploughed up by water buffalo under about a foot of water, the fields looking like miniature ponds. Every one is very busy.

We stay a while at most of the large villages on the way and have our meals at an inn. We can always get cooked rice and usually eggs as well. We sit down with our rice bowl in one hand and our chopsticks in the other just as the other guests.

How I should like to describe to you what I see—the villages, the lovely mountain streams, the quaint bridges of wood or of stone.

We arrive at our destination at last, the city of Tehsinghsien. It is not a large place; for the most part consisting of one street about a mile long, full of irregular buildings, shops and dwelling houses. Hills surround it on every side. Further off, are the higher mountain ranges. A lovely broad stream of water runs swiftly past the city, in places bubbling and rushing over huge rocks and boulders forming little cataracts of white foaming water, sparkling in the sun, while in the deeper spots the water changes from deep blue to pale green.

Some four years ago, work was started in this city. After it was first visited, a small place was rented and later on a larger one.

In the beginning of the work there was opposition, then, as is always the case with a new work, a number of people came round with various motives. These gradually dropped off when they found no material help was given, and that we did not interfere in law cases; then a few became really interested, and last week we had the joy of baptizing five.

There are many other inquirers I would like to tell you of in this city of Tehsing, but these are the first five to be baptized and will no doubt be specially marked out by the adversary for attack, for they have come out boldly for Christ, and went into the river publicly to be baptized before a crowd of city people.

On my return journey I spent a time at the village of Mr. Liu the leatherworker. There are about



six hundred families living in that place. In the evening I was asked to go to the ancestral hall to speak. The place was packed with an interested audience, and there the evangelist and I preached Christ. Please pray—in faith—for all this scattered seed. Paul may plant and Apollos water but God gives the increase.

## Trials of Travel

By Rev. L. C. WHITE LAW, Tsinchow, Kansu

ON our return to China after furlough about the first question asked of us was, "Where are you going? Are you going back to your old station?" We soon found to our regret that we could not do so, for our Mission, owing to the scarcity of funds, thought it inadvisable to re-open and build at our former station, Szenan, Kweichow, as several old, well established and well equipped stations are already depleted of workers, and in some cases have no one to take the oversight. We were asked if we would go to Tsinchow, Kansu, as Mr. and Mrs. Rist were leaving shortly for furlough.

After prayerful consideration we were led to feel that it was of God's leading, so in two days we began our journey from Shanghai. Four days' steaming night and day up the Yangtse River in a Japanese steamboat brought us to Hankow, where we remained six days, making further preparations for traveling.

From Hankow we took a train running directly north through the provinces of Hupeh and Honan, an eighteen hour journey to Chengchow. It was midnight when we came to the end of the first part of our journey at this city. We were met by a man who led us half a mile down the track to the Chinese Y.M.C.A., where they had two rooms nicely furnished in foreign style for the convenience of passing missionaries.

The next morning we returned to the station to catch a ten o'clock train for the west. Our journey from Chengchow to Kwanjint'ang was for the most part very interesting and restful. We thoroughly enjoyed the marvellous scenery through which we passed. This northwest section of Honan is one great clay mountain tract. The train was ever and anon passing through tunnels, eighteen in all. Then the canyons, gorges, the deep ravines, flat table lands and grotesque slopes beggar all description. It was on this day that we got our first glimpse of cave dwellers. Our train stopped at towns where the only indications of dwellings were doorways leading into the recesses in the abrupt clay bank. It seemed a very crude life indeed, but the people themselves seemed little or no different from those living in the more conventional homes. The recent earthquake wrought great havoc, it is said, among the homes of these cave dwellers, especially those residing farther west and north. The roof being unsupported simply caved in burying all the occupants.

At half past six in the evening we came to the end of our train journey. Here we were to take to the road and travel either by mule cart, mule litter or sedan chair. At least one hundred and ninety

miles of road lay before us, and all the way must be travelled at a walking pace, involving eight days of time and no end of patience. Leaving the train we were directed to what they call the Railway Inn, the best and most expensive in the city. Leaving the big street we turned into a little dirty, narrow, covered lane and one door led off from this lane directly into our windowless room.

The next morning we were all up at sunrise hurriedly preparing for an early start. For Mrs. White-law I was successful in securing a sedan chair, but the three children and myself, along with 500 pounds of baggage, were to travel in a two-wheeled cart drawn by three mules. Soon we were bumping over the road at the rate of three or four miles an hour, the monotony of the slow and ceaseless stepping of the mules becoming at times almost unbearable—if they would only trot just a little, or even stand still a moment! anything would be a relief, but on they go, hour after hour, stopping only once in the day, a short time at noon to eat. Then it was only with difficulty that I could protect the children from the cold breezes blowing into the cart, but the greatest difficulty was when we stopped for the night and had to take up our quarters in a Chinese inn. In all our travel in China, never have we seen inns so dilapidated. For the past three years marauding bands and soldiers have robbed them over and over again, until now nothing seems left but walls, an opening where a door once existed and the square mound of clay on which to place the bedding.

Each morning we were up before daybreak and by seven o'clock were once more moving along the road. I almost exhausted my resources to find amusement for the children as they sat day after day in that cart. I sang many hymns, told them Bible stories, folklore tales and all the nursery rhymes I could recall. Occasionally we passed a chain of mule carts or a company of soldiers, but most interesting of all were the caravans of camels, heavily laden with produce, chiefly tobacco, from distant parts of the province of Kansu, being carried to the head of the railway. It is a wonderful old road and a tremendous traffic is carried on there. It is hoped that before another five years the railway may be extended over this road right into the ancient city of Sian, the capital of Shensi.

On the train we passed through two provinces and stopped at a number of cities and many large towns, but as far as we could ascertain, in only three of these places were there missionaries of the Cross of Christ. And during our eight days travel overland to Sian, skirting or entering six or seven walled cities and twice as many good sized towns, in all that country we did not meet a single missionary nor a single mission convert, not one who knew Christ as his Savior. Our hearts were made very sad that in this vast area Christ's name was unknown and there was no one there to witness to His saving grace. We were in prayer continually that God may more increasingly send forth His light that it may lead them, for truly they seemed everywhere as sheep having no shepherd. Temples, some old and fallen into ruins where former genera-



tions worshiped, others quite new where the pernicious doctrines are still taught and practiced, everywhere were in evidence—but not a single church spire, not a single Christian school, absolutely nothing Christian. Oh, we could fairly feel the darkness of that heathenism as we traveled in it day by day and slept in it night by night!

## Rivers, Robbers and Retreating Soldiers

By Rev. THOMAS COOK, Pengshan, Szechwan

WE came all the way up to Chungking by steamer, but were too late to proceed to Pengshan, for both heat and robbers were making traveling a very unpleasant experience. It was therefore decided that we should remain at Chungking until the roads were passable and the heat had somewhat subsided.

In September I got in touch with the military chief and he promised to clear the waterway for us. We hired a boat and prepared for our long river trip of about 450 miles. We left Chungking on September 23rd, and as proof that the military chief's words were trustworthy (?) we met a large company of forty brigands about seven miles from Chungking! They invited us from the other end of a rifle to help their poverty to the extent of \$200.00. I told them we had not that much, but that next time we came perhaps we would have more! Finally they consented to let us pass and we returned to the boats.

We had just congratulated one another on our release and had thanked God for His mercy, when a lieutenant came and requested that we write a letter to the Chungking consul, asking him to effect the release of several of their company. We told them that we could not do this, but when we arrived at Luchow we would meet the governor on their behalf.

There were two reasons why we did not wish to write this letter. First, we did not consider it right to protect ourselves by releasing these outlaws who were a menace to the whole countryside. Second, a missionary of another Mission had, two months previously, acceded to their request after falling into their hands. The result was that the men were released, but the missionary was recalled to Chungking and was no nearer Chengtu, his desired destination, after two months of waiting than he was before he consented to write for the release of the brigands. The men released were leaders of the party which we had now met, and they evidently thought it a splendid plan to use foreigners to open prison doors.

The lieutenant left us after making his request, and some few minutes later we heard a shot. Looking toward the spot from which it came, you can imagine our horror at the sight of a Chinese man hurtling down the bank, shot through the head. I am of the opinion that this iniquitous act was specially for our benefit. We asked the robbers next day why the man was murdered, but every man gave a different answer.

The next day a number of the robbers escorted us on our way, so that we were really in their hands. When we had gone about three miles we were again boarded by a large company of the brigands. The old request was again preferred, and the old answer given. We were then told to go up the bank to meet the major—the man released on receipt of the missionary's letter, referred to above.

Dr. Wolfendale and I went up and were promptly put in the middle of a crowd and marched off. After a while I began to object and asked for a chair. I did not expect to get one and was not disappointed. They proffered a horse; but there being one there, I was not in a riding mood. After walking about two miles I refused to go any further, for I did not like the idea of leaving the ladies alone, while we went with men who would not even tell us the truth about our destination. My scheme worked in so far that a messenger was sent off for the major, and we went to a farmhouse to wait. The major failed to appear but sent a deputy who, for quite a long time, argued the old question, even offering us \$200 to write the letter, though of course we were to be in their hands until the released men arrived. We had been praying about the matter and felt somehow that we had power with these men and continued to mention the governor of Luchow.

Eventually the deputy left us, and almost immediately a messenger came with the order that we were to return to the boats. This order was obeyed much more readily than the one to leave them—we needed no chair now. This release was surely of God for we had not conceded one jot to the outlaws. God wrought for us in His wonderful way. When we arrived at the boats, we found Mrs. Cook watching the robbers who had been left behind pilaging a number of boats they had just captured.

We were devoutly thankful that for the rest of our journey we did not meet with any more robbers.

However, at Luchow, we found that the Yunnanese army was on the point of retiring across the Yangtse river. They had attempted to build a bridge of boats but had only partially bridged the rushing water. They had however effectually barred our progress, as also that of their own wounded and all who sought to retire by river rather than by road.

We knew the guns of the advancing party would be trained on the bridge immediately the actual retirement commenced. We tried our best to get through but failed. When the defeated troops retired they all wanted to borrow our boats to cross the river; we could but refuse and the Lord again wonderfully protected us. We were soon the only boat on the northern bank of the river. We were afraid for a time that the advancing Szechwanese troops would fire on us to make sure we were not an ambush. But our fears were groundless, and we were kept safe through quite a battle.

We had a fine visit with the Luchow friends, and eventually arrived at Pengshan.





(LEFT) EVANGELIST YANG WANG-CHING, "A MAN GOD HAS WONDERFULLY USED," WHO HAD ENTIRE CHARGE OF THE STATION AT TAKU FOR THE SEVEN MONTHS THAT MR. AND MRS. GOWMAN WERE AWAY AFTER THE LOOTING OF THE MISSION PROPERTY AND WHILE ROBBER BANDS WERE TERRORIZING THE PROVINCE



(CENTRE) THE "ARMED POSSE" AND COMPANY OF SCHOOL BOYS THAT CAME TO WELCOME MR. GOWMAN ON HIS RETURN TO TAKU, SEPTEMBER 25th, 1920. THE PARTY IS RESTING BESIDE A MOUNTAIN LAKE A DOZEN OR SO MILES FROM TAKU. THE MULE IN THE FOREGROUND IS THE ONE WHICH MR. GOWMAN RODE THAT HAD BEEN CAPTURED FROM THE ROBBERERS A FEW DAYS BEFORE

*Photographs by Mr. C. G. Gowman*



(RIGHT) THREE LISU GIRLS FROM A VILLAGE NEAR TAKU. THEY EARLY GAVE THEIR HEARTS TO THE LORD AND AFTER SEVERAL YEARS, WON THEIR UNBELIEVING PARENTS. ALL THREE HAVE NOW BEEN BAPTIZED. THEY LEARNED TO READ ALL THE LISU BOOKS IN ONE MONTH

## "The Arms of the Wicked Shall be Broken"

By Mr. CARL G. GOWMAN, Taku, Yunnan

ONE of the happiest days in my life was Saturday, September 25th, for on that day, the district having finally been reported free of robbers, I started from Yuanmow for Taku. My own horse having a sore back, I had the satisfaction of riding a mule captured from the robbers a few days before. Half way up the mountain range at the edge of the plain, I saw clearly the place where I had gone down the night of March 4th in my wild flight from the robbers. Those with me marveled that I had gone down such a place in the darkness and had lived to tell the story. When we had gotten nearly through the pass at the top of the mountain, the strains of the schoolboys' welcome home song came to my ears, and in a few minutes I was surrounded by a great crowd of schoolboys and an armed "posse" (mostly of our own Christians) numbering about forty. Oh! the joy of seeing all these faithful friends after the seven trying months during which we had been separated.

All along the way small groups of three or four kept meeting us, until as we came down above Taku it was a small army. Some, especially the older ones, were weeping for joy, some shouting with glee, others firing their muskets into the air to celebrate the event. (See January number, page 11.)

The following day saw a fine big crowd of the Christians in, and oh, the joy of once more ministering to them in spiritual things!

We were much saddened by hearing of many living right near the Mission station who had joined the robbers during the days of their power. Our tile-burner, plank cutters, firewood cutters, a former schoolboy, the husband of one of our members,—all these had been led astray by evil men in those dark days, and three of them paid for their folly with their lives. In all, about sixty rob-

bers were captured and executed in our district of Fangcheo. We fairly reveled in fulfilments of Psalm 37 for the first few weeks of my return, and messages from that Psalm formed the burden of many a sermon.

While we found that some of the Christians had grown lax and cold, these were a small minority, the great majority had held fast through all the troubles.

At Chehshae village just below Taku, the regular evening services were held for a part of the time on the village threshing floor, from which place they could easily scatter upon approach of robbers.

At another village, upon the approach of the robbers in March an unbelieving father tried to exhort his grown-up son to hide his Bible. "Why," said he, "Yang Tien-fuh is going to have all the Christians killed, and if you don't hide your Bible for the time being at least you will be killed."

The son, however, was made of sterner stuff and replied, "Well, if they kill Christians right up to our big door, I will never hide my Bible and refuse to confess my Lord."

The father, enraged at his firm attitude, seized a bench and tried to strike his son with it. Onlookers prevented this so he contented himself with smiting him with his clenched fist. The son, himself the father of several children, kept his temper wonderfully in this trying situation and refused to strike back at his angry father. I could give many more instances of this nature.

Evangelist Yang Wan-ching, who had so faithfully conducted all the work during our absence, was given a public vote of thanks and presented with a fine leather-bound New Testament in recognition of his services during those trying months. All the station accounts were in his hands all that time, and his only embarrassment when I reckoned



with him was to account for \$1.80 extra which he had on hand.

Aside from temporary hindrances, all the Christian schools (four Lisu, one Laka, one Tai, five Nosu, six Miao and four Kopu) kept going all the time; a remarkable contrast to the government schools up on the mountains, which without exception as far as I have learned, closed their doors on account of the robbers. This I consider a wonderful testimony for our Christian schools. The comparison between them has been openly remarked by the heathen around us.

About three weeks after my return to Taku, we received news which showed that we were not yet at the end of the chapter in the matter of fulfilment of Psalm 37. The Chinese government at Yunnanfu, acting upon the principle of taking the line of least resistance, granted a complete pardon to Yang Tien-fuh and all his band of robbers, on condition that they would become soldiers and assist the Governor in his struggle with the neighboring province of Szechwan, from which the invading Yunnanese were then being driven out. So Yang with his band of seven hundred or more robbers, men who were the scum of the whole province, were escorted with acclaim into Yunnanfu, and justice hung her head in shame. It was a great shock to our people to see this example of what is often done in other parts of China,—the Chinese acting on the principle that it would be a shame to destroy such splendid talent, but only divert it into right channels and all will be well.

One immediate and good result of his pardon, however, was that the Chinese Foreign Department soon gave their consent to the return of all the missionaries to their stations. The Christians were rejoiced when, on October 25th, Mr. Metcalf, after a trip through Luchuen and Molien districts, arrived at Taku, and on November 6th, Mrs. Gowman with Doris and Muriel arrived. Some of them joyfully remarked, "When you went away you numbered only four, and now God has brought five back to us," little Muriel Grace (who was born at Yunnanfu in July, 1920) being the "reinforcement" to the work.

In the meantime, Yang Tien-fuh, now a lieutenant in the Yunnanese Army, was, at the request of the governor, sending detachments of men all over the country to call in for surrender his scattered followers. On November 11th, on my way to the A Pa Tu harvest festival, I met one of these bands of "converted" robbers. Their leader quizzed me closely as to my business, etc., and then let me go on my way. As I passed on through the little village, the ex-robbers gathered there poured out of the houses like bees out of hive to look at the foreigner whom the "Big Boss" had kidnapped a few months previously. It was an anxious moment for us, especially as four or five of the villagers came running after us as we went up the hill. But they only wanted to ask us some further questions, and we went on our way with sighs of relief.

This band I met came about thirteen miles below Taku and captured the Lisu headman, fining and

beating him for his activity against the robbers. They threatened to come to Taku, inquiring if the foreign teachers were there, and remarking that they wanted to visit them to reckon back accounts with them. The Christians around Taku at these reports collected an armed force of about forty men to protect the Mission station and Mrs. Gowman, and had about one hundred more men prepared at nearby villages ready to come at a moment's notice. Mrs. Gowman with the two children took refuge in a cave on the opposite hillside. Returning in the evening, preparations were made for flight to Yuanmow the following morning at cockcrow. But the robbers, hearing of the preparations to defend the place, apparently thought better and left for Wuting by another road, rendering flight unnecessary.

After a stay at home of two days only, I again started out Tuesday morning for Luchuen, via Molien, once more leaving Mrs. Gowman to "hold the fort" at Taku. The following Sunday I spent at the Nosu festival at Salowu. The huge chapel was nearly full, the record attendance since the beginning of the work. An offering for the self-support fund, brought in the splendid sum of \$320.00. I was much gratified to find that the Nosu church had been little affected by the disturbances. Twenty-seven were baptized on Sunday, and the total baptized now are over five hundred. We were proud of the share our Lisu evangelists have had in this splendid growing work among the great Nosu tribe.

December 9th found the situation acute again. Fighting between Yunnan and Szechwan was reported just across the Yangtse river, a day and a half away. A band of ex-robbers, one hundred strong, was posted at the Yangtse crossing, a day's journey away, and rumors were flying thick and fast that they were going to turn robbers again, coming to burn Taku first of all. Happily, an armistice was arranged between the two provinces, each side agreeing not to trespass on the other's territory, and the danger from that source was removed.

The last days of the old year at Taku were anxious ones again, for a band of robbers, posing as being sent by the officials to search for their comrades, arrived in the district and terrorized the people, hunting down those who had been prominent in the recent campaign against the robbers, beating and heavily fining them when they succeeded in capturing them. The people in the district, fearing to move against the robbers lest they should really have authority from the officials, were helpless. So our departure from Taku for furlough came at a time when we might have had to leave it anyway because of the disturbed conditions. The people gave us a very loving farewell. Many tears were shed, and on both sides, I must confess. My last exhortations to them were on Sunday, from Psalm 34.

And our confidence in the Lord was fully justified. A few days after we left, the people realizing that the band of robbers had no official authority, organized a posse and scattered the band.



In a couple of weeks they returned and renewed their old tactics. Just when things looked their worst, the Wuting official, visiting in a neighboring district, sent a band of soldiers who killed one of the robbers, wounded another and captured the remainder (twenty-four), only two of the entire band managing to escape. Praise God for this recent deliverance, which should result in peace in the district, for the time being at least.

As we leave the province, I am sorry to say that the opium situation is very bad. The planting of the poppy is now officially licensed at \$2.00 per Chinese acre, and it is now planted openly everywhere. However, the drug is now so cheap (thirty cents per ounce, as compared with \$3.00 two years ago) that in our districts only about half the acreage of last year is being cultivated. Thousands and tens of thousands of young men—and even women—have taken to the awful habit of smoking opium. Thousands more who broke off during the “reform years” have now resumed their former practice. It makes one heartsick to see the officials in power exchanging the life blood of the people of the province for gold.

But better news now. Mr. Metcalf has helped solve the problem of reinforcements during our furlough by taking a wife—Miss E. Donnelly, of Yunnanfu. We saw them happily married and on their return journey to Taku. Remember them much in prayer as they shoulder the heavy responsibilities of the work among the three tribes, Lisu, Laka and Tai.

## Miss King Among Chinese Schoolgirls

By Miss CARRIE G. ANDREWS, Yangchow, Kiangsü

THE first series of meetings was held in a denominational girls' school in one of our large cities. We girls here at the Training Home feel a very personal interest in the wonderful work the Lord did there, because for some time before the meetings were held, and all through them, we were having special prayer for the girls and for Miss King.

Miss King really dreaded going, because she knew the opposition from the enemy would be so great. The girls are for the most part from wealthy Chinese families and there is a strong anti-foreign spirit amongst them. When she was there before for a few days, conditions were very discouraging on account of the attitude of the girls. There was no restraint and they would go in and come out of the meetings at will. However, the principal of the school, who is a very fine woman and anxious for the girls' salvation, begged Miss King to come back for a long series of meetings.

When Miss King got to the school, she found that little or no preparation had been made. The girls were absorbed in getting ready for the Christmas play. Some of the teachers are not Christians at all—the Chinese teachers, I mean—and were very much opposed to the meetings being held at all. The atmosphere was as discouraging as possible. The principal herself was very kind

but she is a very busy woman with much of her time taken up with detail work.

There was one bright spot in this dark outlook. A fine girl from our own girls' school here in Yangchow, who had gone on there for further education, was desperate over conditions and did all she could to help.

The teachers refused to make any allowance for the girls taking time from study to have private interviews about their souls, saying they would simply fail if they did not come with the regular amount of work. However, Miss King appealed to the principal about this, and it was arranged for.

But the most disheartening part, naturally speaking, was the behavior of the girls themselves. The first day when Miss King asked who had brought Bibles, there were about four out of the whole assembly who had done so. She told them that this would never do. Then there was one whole class of girls who had vowed amongst themselves that they would not pay any attention to what Miss King said and would not even look at her. They themselves confessed this to her afterwards.

After some trouble a room was procured in the main building where any who would want private interviews could meet Miss King, for it was feared that the girls would be unwilling to come to the foreign house where she stayed.

Miss King opened her meetings by taking several topics on sin and the condition of the natural heart in God's sight. She followed this with talks on the way of salvation. Then, the Spirit of God came down in mighty power.

The girls began coming for personal conferences, confessing their sins and asking how they might get right with God. As time went on, Miss King said, it was simply wonderful to see the change in them. There was no trouble in getting them to come to the foreign house. They stood in line outside her door. They stayed into the night, weeping and making most humiliating confessions of sin, not sparing themselves, but going into detail and asking to be prayed for. They would say, “Do you think He will forgive me this?”

One evening, Miss King says, it was really touching to see them as she came up to her room in the foreign house, sitting all the way down the steps patiently waiting their turn. In one class, the girls had not been speaking to each other for some time and had been fighting among themselves. About nine of these, if I remember rightly, came in a body, acknowledged their faults one to another, and apologized and had prayer for forgiveness. Fourteen of the girls who were raw heathen took a stand for the Lord Jesus Christ and many nominal Christians were led to a true acceptance of Him.

Miss King said that the closing testimony meeting was simply marvelous, and that as she sat on the platform while one after another rose to speak she fairly wept for joy. Apparently what seemed to touch the girls most was her telling them that a group of young ladies here in Yangchow were praying for them.

Miss King craves prayer for these young Christians. They have a very difficult stand to



take, and will find it difficult to get much instruction of a very helpful kind outside of what they get from their personal study of the Word and individual communication with God. Howbeit, "God is able"—and "Prayer changes things."

## Back to the Work Again

By Miss CORA A. PIKE, Kiehsiu, Shansi

OF late I have been going out to the villages quite a little. The donkey is fine now, and I have one of our Christian men as donkey-man to go with me. You might spin by me in your auto as I plod on at the rate of three miles an hour, but with no more pleasure I am sure than I have.

In a village ten miles away lived one of our Christian girls, eighteen years of age. She was the third daughter of Mr. Chin who was our evangelist. About three years ago, this girl began to go into a decline, and has gradually failed in strength. I went out to see her two days before she passed away, and it was a pleasure to see how her faith triumphed. She then could not turn herself on the brick bed, but was just waiting to go. She asked us to pray that the Lord might take her quickly. Her mind was clear and she talked of everything so naturally to her mother! Just as she was going, she repeated the chorus of the "Sweet By and By," which in Chinese reads, "Bitterness gone, sweetness has come, we shall in that happy land meet."

The heathen in the village marveled at the way she bore her illness. They said, "She is not like our children, she is so patient and makes no trouble."

Of course, there was no wailing or howling at the funeral, everything being done very quietly. But after the coffin had been taken out and most of the people had gone, the heathen landlady of the place went out into the courtyard and wailed and howled for about ten minutes. She could be heard all over the neighborhood. It was only a case of keeping the custom; I suppose she felt they had omitted a very important part of the funeral, that which would cause the people to laugh at them. For me it was very trying to listen to her after such a victorious death, but I do not think the Chinese Christians thought anything about it.

Every Thursday forenoon Miss Smith with one of the Christian women goes to the women's prison. If she goes into the official's home before going into the prison, the official's wife often accompanies her. This is one phase of "new China." We wish more phases were along that line. She is not a Christian but is favorable towards the Gospel.

This week there was a woman in with shackles on her ankles. She had come from Taiyuan, the capital, and was selling a pill which contains opium. The law has forbidden anyone eating or selling these pills. She had forty packages tied around her waist.

Our two evangelists are doing faithful work, but

they are both much perplexed about the cost of living. The struggle to live these days is evident everywhere we go. What a joy it will be when we are released from the wants and needs and limitations of this body. The temporal needs seem so to fill the vision that there is no heart to listen to the soul's needs and what will supply them.

two months—perhaps as hard a two months as I

I have been back from furlough now just over place while I was away. I feel the prayers of ever spent. The devil did get his innings on the praying friends have been a real help in sustaining me and guiding as to how to act. The trying time is not passed yet, but 1 John 3:8 says, "To this end was the Son of God manifested, that He might destroy the works of the devil." So I am now waiting to see Him work while we pray. I have done all I can up to the present.

I felt prayer was the one thing we could do to help. So, soon after my return, I said that we were going to have a daily time of prayer at eleven o'clock in the morning. Anyone who wanted to pray could come for half an hour, and if they could not leave their work that long, then for ten or fifteen minutes; they could come and go as they wished. I have been much pleased at the way the people have responded. The servants arrange their work so as to come. The idea is to pray for a revival in our midst. I feel some are growing as they are led to pray, day by day, for members of their families.

Will you not pray that God may work in this church and out to others through it, in a marked way. There are thousands in this district who have heard and believe the Gospel to be true, but just seem to need the Holy Spirit in power to convict of sin.

## Ventnor—a Local Centre

By Mr. FREDERICK H. NEALE

VENTNOR CITY, New Jersey, is not on the railroad map, and though it is a separate municipality on Absecon Island it is apt to be considered as part of its great and popular neighbor, Atlantic City. Ventnor is almost exclusively a city of private homes, there being in it no hotel and but one or two boarding houses. Until a few years ago, when the scarcity of houses became so acute throughout the country, there were but few residences occupied in Ventnor during the winter. For about seven years the China Inland Mission has been actively represented in this locality by Mrs. Neale and myself. In the spring of 1914 we commenced a prayer meeting, which has since been held each Friday afternoon, and there has been a steady growth of interest. The service is regularly attended by residents from various parts of the island, and not a few summer visitors have found their way to the meetings, who have thereby become friends and supporters of the Mission. Fellowship in the Ventnor Circle has had the effect of uniting hearts together, and many whose friendships have been made at the weekly service, but who afterwards left for distant parts, have kept



in touch with us and continue their ministry to China, towards the support of several missionaries and for the work generally, for whom and for which earnest prayer is continually made.

Ventnor being off the line of regular travel, the work at this centre has not the great benefit of frequent visits from members of the Mission fresh from China. During last year we were greatly favored in having with us for the prayer meeting of one week our General Director, Mr. Hoste, and at intervals the following fellow-workers: Rev. and Mrs. G. H. Seville, Mr. and Mrs. Ahlstrand, Rev. and Mrs. K. Macleod, and Dr. E. S. Fish. The personal experiences related by these friends created an interest in them which has not ceased to find expression in prayer for them and for their work. It was a great pleasure, also, to have a brief visit from Mr. and Mrs. Stark, but they were unable to remain for the Friday afternoon meeting. The service on the last day of the year, for which Mr. Frost came, was a hallowed time of fellowship, the sacrament of the Lord's Supper being observed.

The year 1920 is memorable for the striking way in which it was manifested that the work of the Mission at this centre was to be continued. The home which had been rented for six years was required by the owner, who is also a friend of the Mission; and while there were in Ventnor many houses for sale there was not a suitable house for rent. We were truly shut up to God alone, to whom earnest prayer was made by the Ventnor Circle and others. The answer came through a friend living elsewhere, who, upon learning of the need, inquired if we know of a house that would be suitable. To the answer in the affirmative had to be added, "It is for sale only." "Buy the place," responded our friend, "and I will rent it to the Mission." And thus was brought to us the glad assurance, both that God was with us and that there was further work for humble representatives of the Mission in this locality.

The great event in prospect for the year 1921 is the holding of the first Bible and Missionary Conference, in Atlantic City, under the auspices of the China Inland Mission. This is to be held in the central location of the Young Women's Christian Association, 108 S. North Carolina Avenue, and for four days, May 3-6 inclusive, with meetings in the afternoon and evening. Mr. Frost, Principal McNicol of the Toronto Bible College, Mrs. Shapleigh, Mr. Whittlesey, and others from China it is hoped, will take part.

## China Inland Mission Workers in Famine Relief

By G. W. GIBB, M.A., Acting Secretary, Shanghai

AS we have recently received a few inquiries regarding the use of moneys sent to us for famine relief work, let me say that all funds entrusted to us are being passed on to workers in our own Mission, and do not in any way pass through any large organization. While we have quite a number of our missionaries working in connection with these organizations, still our funds for

this purpose have hitherto been sent to Mr. Green, Mr. Griffith and Miss Ware, and their efforts to give relief are only limited by the amount sent. Since the beginning of the year (to February 25th), we have forwarded to them about \$25,000 and we hope to continue at this rate for the next few months should the Lord entrust the funds necessary for doing so.

By Mr. CHARLES H. S. GREEN, Hwailu, Chihli

The conditions around us grow more serious daily. At every one of the nine grain distributing and relief centres which we have established, the famishing crowds gather all day. We are obliged to work with some system, and as far as possible we thoroughly investigate each case in each village, then issue a ticket with name, date and quantity of grain to be received by each family. On a given date they all come together and each carries off his or her portion.

Our evangelists and Christians are working nobly. Night and day they are at it, tramping the countryside or writing the tickets or actually serving out the grain. The grain has to be purchased, transported, distributed, etc., etc. The accounts alone, on my field would keep a firm of chartered accountants busy! I am obliged to be here, there and everywhere, superintending and advising at each centre, besides attending two committee meetings weekly and maintaining a heavy correspondence in English, Chinese and French, plus all the accounts for an area of 7,000 square miles. All this for "one piecee man" and *he a little one!*

I am thankful to say Mr. Mellow, who has just passed on his way to Shanghai escorting Mr. Lutley, is to join me here in the work on his return.

I have just completed the account for one centre for November, December and January. In that one county we have given supplies of grain to 87 villages, 1903 families, 5134 persons, a total of 39,865 catties of millet (a catty is about one and a third pounds). In other eight hsien (counties), we have done proportionately. How thankful we are to have supplies. We do value and count on your prayers.

By Miss A. C. WARE, Shuntehfu, Chihli

These four months God has just wonderfully undertaken for me in sending sufficient to meet the daily demands and giving strength to myself and my faithful bible-woman. This good helper never spares herself, never seems tired, never grumbles with all she does, though at times she hardly has time to eat, for the poor starving crowd gets bigger and bigger. We have forty-odd here, beside some women and girls who come daily to learn. I have also opened a boys' school which I visit twice a day, while in an adjoining village about a third of a mile distant, we have opened a daily school for the very neediest women and girls, which we visit daily for a couple of hours.

This is a wonderful time to "let down" the Gospel net! The fish are to be had in shoals. Some may be bad among those gathered, but I truly believe God is answering the prayers that are going up all over the world for a world-wide awakening among the unsaved. This is an opportunity for



preaching and teaching such as I have never had before. We have so much of every kind of work to do that most of the time I try to devote to the former is taken up otherwise.

The beggars who come daily are, for the most part, not ordinary beggars but literally starving men, women and little children. And oh! the hungry appealing eyes of some.

The pinched faces tell only too plainly they are starving, and with all we can give to help (which is so pitifully little) many must die. They are dying all round. We continually see uncoffined corpses being carried by.

On Sundays we are just crowded out, and it is not easy to hold an orderly service. I am so thankful when Mr. Griffith can let me have an evangelist, which is not always, as of course, this is not the only corner where there is great opportunity.

The Lord has graciously kept all, so far, from sickness and evil men. I would value prayer especially regarding these two evils.

By Rev. E. G. BEVIS, Tsangchow, Chihli

I am thirty miles out from Tsangchow where I am living with Dr. Prescott of the London Missionary Society. He has been carrying on bravely at this centre for several months feeding 40,000-odd people, and is taking on more gradually.

We live on the premises of the rich man of the village, and are fairly comfortable. The compound is large enough to hold a staff of thirty Chinese and a good deal of grain. The centre is supplied by fifteen grain carts daily, and over 150 tons of grain were dealt out last month.

So you can see we have a busy time, and there is a great amount of detail. The lists have to be continually revised and investigation carried out over the country. I have been doing some of this latter as well as many other details inside.

The official report for this centre, to January, was as follows:

Number of distressed in the area . . . 100,000

Number of people relieved for three

months . . . . . 43,650

Balance of needy unrelieved . . . . . 54,350

A quarter of the people would have died but for this help and another twenty-five per cent. would have been in extremity.

The weather is fine and the ground dry and dusty with not a drop of water in any pond. The want of fuel is very great, and the country is being denuded of trees.

I shall be glad of prayer that we may be kept and prospered. The worst is yet to come.

## Will China Out-Mexico Mexico?

From a Letter of G. W. GIBB, M.A., Acting Secretary at Shanghai

THE political conditions of the country are somewhat difficult to describe; but during the past month the most important event probably has been the overthrow of T'ang Chi-yao, the governor of Yunnan. The Yunnanese had invaded Szechwan, and although for a time successful in defeating the combined armies of Hsiong Keh-wu, and Liu Tsen-heo, still they were ulti-

mately defeated and driven back to Yunnan. They suffered greatly at the hands of the Szechwanese, and of those who returned to Yunnan large companies mutinied on account of the treatment given them by the Governor, with the result that he fled from the province. Mr. Booth of Yunnanfu describes the condition of things thus:

"Things are in a pretty serious condition here just now. The Governor has been treating his men shamefully for a long time, not giving them their wages, and of late there has been continued threatening of revolution. Last week General Ie with over 1,000 men came out openly, fighting with the government troops within thirty miles of the city. About eighty of Ie's men were captured. A few were being shot each day until early one morning the Governor quietly left the city by train, leaving affairs in the hands of the police department.

It was expected that General Ku would be in to-day to take over the reins of government. There is a good deal of apprehension in the city as to what will happen when his tired hungry soldiers get to this wealthy city.

Taking advantage of everybody's absence from home a large troop of men, most of whom have been in the robber profession for the last couple of years, marched into town this afternoon and have settled in the government barracks. There may be further developments in a very short time."

Fears are entertained lest troubles arise between the soldiers of Hsiong Keh-wu and Liu Tsen-heo. This morning (February 25th) a letter from Mr. Wupperfeld brought the information that hostilities had already commenced between the armies of these two men, both of whom are desirous to fill the position of governor.

Mr. Bannan, in a letter dated February 7th, speaks of severe fighting having taken place in Hunan. He says:

"We are all well here and have been kept in peace thus far. Fighting of a severe nature is going on at Lichow, between sixty and seventy miles away. That city has been surrounded and General Wang's men entrapped. The civilian population is suffering terribly, and as Wang appears determined to hold on to his position the city itself is in danger of being destroyed. Pray for the peace of Hunan."

The position of affairs between the Central Government and that set up in Canton is not at all clear. We trust, however, that the land may be spared any further outbreak of civil war. In many of the provinces robbers and brigands are numerous, and as a result of their depredations great difficulty is experienced, not only by missionaries but by those who are engaged in business.

From the north of China we hear that a serious outbreak of the pneumonic plague is reported from Manchuria, and it is rumored that several cases have been discovered in north Shansi. Please join us in prayer that the blessing of the Lord may rest upon the efforts made to stay the ravages of the plague and of typhus which has also broken out in the famine-stricken area; and that all those who are engaged in distributing famine relief may be protected.



## Editorial Notes

IT is with great regret that we announce that we have been obliged to give up holding the Niagara Conference. There has been increasing difficulty through the years in holding the conference, and this year, through the sale of the Queen's Royal Hotel and the conditions made by the new proprietors, doing so has become practically impossible. It is hard to turn away from a place which is so sacred because of old and new memories; but the guidance is clear, and hence the end will be one of peace. It is our present plan to substitute two conferences for the one. One of these will be held in the early spring, at Atlantic City, and the other in the middle of the winter, at Toronto. We trust that having the two gatherings instead of the one will result in our reaching with a scriptural and missionary message a larger number of people. We are now arranging to hold a conference at Atlantic City, from Tuesday, May 3rd, through Friday, the 6th, at the Hall of the Y.W.C.A. We cordially invite all of our friends to attend this gathering.

Ventnor which is contiguous to and practically a part of Atlantic City, has been a local centre of the Mission for some years. Mr. F. H. Neale, formerly secretary at Philadelphia, went there on account of his health, but has given much energy to the interests of the Mission and the Lord has blessed his efforts. He has in hand the arrangements for the above conference.

God's care of His workers is forcefully exemplified in the articles of this number. Travel itself is difficult enough in China, but the fact that missionaries can traverse the disturbed interior, even to the furthestmost provinces, and escape death, injury or robbery at the hands of brigands or soldiers, is evidence of God's special and definite guardianship. His Fatherly care is not lessened because "the day of miracles" is said to be past.

This monthly organ of our Mission has been called our chief deputation worker. It certainly travels farther than our missionaries on furlough or other representatives can go, and its messages are as direct from China as we can give them. But there is something in the voice and presence of an actual speaker that gives the missionary message much more power than a printed letter or report. We believe there are many places in the United States and Canada where the story of the China Inland Mission and its work has not been told and where a missionary would be welcome. Without promising to answer every call, the Mission would be glad to know where doors would be open if a speaking missionary could be provided. This information would be helpful as guidance in the matter, for where there is an expressed desire, if it is from the Lord then we may expect the Lord to enable the Mission in some way to respond.

One of our missionaries engaged in famine relief closes his report (in this issue) with a request for

prayer for those serving, that they may be "kept and prospered," for, he adds, "the worst is yet to come." This ominous message is not the cry of pessimism but the sad expectation of those who know China and what has been the outcome or climax of other famines far less severe than this. We must remember that the people receiving relief have previously been destitute and so were chosen for aid, and that the rations given out have been designed to be sustaining but also to supply the greatest number possible since funds for supplies have not been commensurate with the need. It is only a proportion—a small proportion we fear—of those in dire distress that are provided for. The others must die, for the ineffectual expedient of weeds, straw, bark and the like, only add disease to famine, and the multiplication of days means an increasing death rate amongst the weakened population. Past experience gives prophetic warning of an aftermath of pestilence. Efforts will be made to prevent this, but to mention these things is certain to elicit our readers' prayers both for the famine stricken and the relief workers who are under breaking tasks.

"O magnify the Lord with me, and let us exalt His Name together" (Psalms 34:3). We are finite. Our scope of vision is limited. If man looms large in our sight, then God is put into the background. If God fills our outlook, then in the very nature of things man is insignificant. Said the inspired Psalmist: "When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man?" But the modern mundane is apt to have this version: "When I consider the world with all its products of man's ingenuity, the civilization and the institutions which he has ordained; what is God?" Doubt, as someone has observed, arises from our thinking too much of ourselves and too little of God. Men fail to magnify God because, spiritually, as materially, they have built up such edifices of their own that they reduce the light of heaven and interpose their works (the loftier, the more enshadowing) to the shutting out of His glory. Or, like tourists photographed with some great natural wonder for a background, they themselves appear large in the view while the work of God is belittled. If God is to be magnified in our lives, self must give place. John the Baptist magnified the Lord when he said, "He must increase but I must decrease," but when the world's power rose round about him in the shape of darkening prison walls and in anguish of heart he sent out the plaintive query, "Art Thou He that cometh or look we for another?" doubt arose, because he was thinking of what was happening to himself. The cure was to hear of the great works our Lord was doing. Let us, then, magnify the Lord by not magnifying man. Let us exalt Him by taking our place at the foot of His cross. Let us "make our boast" in Him, the Lord who "looketh from heaven," because He hears and delivers. Let us magnify Him by having His praise continually in our mouths.



## Here and There

Mr. Hoste, the General Director of the Mission, expected to set out from Shanghai the early part of March for a visit to western Szechwan. Prayers are asked for his safety and guidance during this important journey.

Rev. F. A. Steven has been holding meetings about London, Ontario, and for four days in the latter part of February at Unionville, Ontario. Mrs. Steven, we are glad to say, was able to speak at many meetings during 1920, after having been prevented for some years from rendering this service.

Rev. and Mrs. K. Macleod, between their return from Scotland and their sailing for China in March, accomplished considerable deputation work. Beside representing missionary work in various places in Indiana, they visited Wheaton, Illinois (where their children are at school) and were in

Chicago during the Moody Institute's "Founder's Week." They had opportunity to speak for China there and before the Chicago Presbytery. Several busy days were spent in St. Paul and Minneapolis where apparently much interest in China was shown.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Let us join in **thanksgiving** with Mr. and Mrs. Porteous for the blessing which messages on the Victorious Life brought to the Nanyoh conference and other gatherings (page 68).

**Please pray** in faith for scattered seed in outstations, Tehsing and others (p. 70).

**Give thanks** that Mr. and Mrs. Whitelaw reached Tsinchow in safety and **pray** for them as they enter upon the work there that God will make them "channels of His grace and power" (p. 71).

**Thank God** for Mr. and Mrs. Cook's safe journey to Szechwan (p. 72).

**Thank God** for Mr. and Mrs. Gowman's return to Taku but **remember** now the workers remaining there while these are on furlough (p. 73).

**Remember** the Chinese schoolgirls for whom Miss King asks prayer (75).

**Pray God** to overcome the difficulties arising during furlough that the missionary meets upon returning. **Remember** as Miss Pike requests, the church in Kiehshu and the thousands in the district (p. 76).

**Pray** for God's blessing upon the Atlantic City conference of the China Inland Mission, May 3-6th (pp. 76, 79).

**Pray** for missionaries engaged in famine relief, especially that the workers may not suffer "from sickness and evil men"; **ask** also that supplies may not fail (pp. 77, 79).

**Pray** for China's peace (p. 78).

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, MARCH, 1921

PHILADELPHIA															
GENERAL AND MISSIONARY PURPOSES				No.	18th	Amt.		No.	17th	Amt.		No.	2nd	Amt.	
No.	1st	Amt.		No.	18th <td>Amt.</td> <td></td> <td>No.</td> <td>17th<td>Amt.</td><td></td><td>No.</td><td>2nd<td>Amt.</td><td></td></td></td>	Amt.		No.	17th <td>Amt.</td> <td></td> <td>No.</td> <td>2nd<td>Amt.</td><td></td></td>	Amt.		No.	2nd <td>Amt.</td> <td></td>	Amt.	
690	\$25.00			721	Fam.	\$10.00		879	Fam.	\$50.00		854	Fam.	\$1.00	
692	10.00			722	Fam.	2.00		880	Fam.	50.00		855	Fam.	5.00	
696	20.00			723	Fam.	2.00		881	Fam.	50.00		856	Fam.	3.00	
700	4.25			724	Fam.	100.00		882	Fam.	155.10		857	Fam.	5.00	
701	25.00			725	Fam.	7.00		883	Fam.	10.00		858	Fam.	50.00	
702	71.00			726	(Void)			884	Fam.	2.00		859	Fam.	100.00	
703	7.36			727	5th	50.00		885	Fam.	1.00		860	Fam.	217.42	
706	5.00			728	5th	50.00		886	Fam.	1.00		861	Fam.	10.00	
707	10.00			729	5th	50.00		887	Fam.	20.00		862	Fam.	2.00	
709	10.00			730	5th	100.00		888	Fam.	40.00		863	Fam.	2.00	
713	10.00			731	Fam.	50.00		889	Fam.	30.00		864	Fam.	5.00	
714	15.00			732	Fam.	1.00		890	Fam.	30.00		865	Fam.	5.00	
715	75.00			733	Fam.	50.00		891	Fam.	30.00		866	Fam.	5.00	
716	30.20			734	Fam.	13.00		892	Fam.	30.00		867	Fam.	5.00	
717	1.19			735	7th	2.00		893	Fam.	50.00		868	Fam.	5.00	
719	22.00			736	Fam.	13.00		894	Fam.	50.00		869	Fam.	5.00	
720	5.00			737	Fam.	5.00		895	Fam.	75.00		870	Fam.	6.70	
728	20.00			738	Fam.	5.00		896	Fam.	145.00		871	Fam.	12th	
729	4.25			739	Fam.	20.00		897	Fam.	200.00		872	Fam.	14th	
733	4.00			740	Fam.	20.00		898	Fam.	5.00		873	Fam.	100.00	
734	12.50			741	Fam.	100.85		899	Fam.	5.00		874	Fam.	5.00	
742	1.00			742	Fam.	1.00		900	Fam.	5.00		875	Fam.	5.00	
745	20.00			743	Fam.	1.00		901	Fam.	5.00		876	Fam.	5.00	
749	2.00			744	Fam.	18.75		902	Fam.	243.01		877	Fam.	23.00	
752	4.00			745	Fam.	50.00		903	Fam.	5.00		878	Fam.	5.00	
755	5.00			746	Fam.	50.00		904	Fam.	5.00		879	Fam.	5.00	
756	15.00			747	Fam.	25.00		905	Fam.	5.00		880	Fam.	41.75	
757	2.00			748	5th	5.00		906	Fam.	5.00		881	Fam.	45.05	
763	54.29			749	5th	5.00		907	Fam.	2.00		882	Fam.	5.00	
764	5.00			750	5th	225.00		908	Fam.	14.00		883	Fam.	5.00	
765	10.00			751	5th	20.00		909	Fam.	1.00		884	Fam.	5.00	
771	5.00			752	5th	5.00		910	Fam.	5.00		885	Fam.	5.00	
773	75.00			753	5th	5.00		911	Fam.	3.00		886	Fam.	5.00	
775	10.50			754	5th	1.00		912	Fam.	14.00		887	Fam.	5.00	
776	2.50			755	5th	5.00		913	Fam.	3.00		888	Fam.	5.00	
777	2.00			756	5th	5.00		914	Fam.	20.00		889	Fam.	5.00	
779	10.00			757	5th	5.00		915	Fam.	20.00		890	Fam.	5.00	
782	25.00			758	5th	5.00		916	Fam.	20.00		891	Fam.	5.00	
783	5.00			759	5th	5.00		917	Fam.	20.00		892	Fam.	5.00	
784	25.00			760	5th	1.00		918	Fam.	20.00		893	Fam.	5.00	
786	100.00			761	5th	1.00		919	Fam.	20.00		894	Fam.	5.00	
788	1.00			762	5th	3.00		920	Fam.	50.00		895	Fam.	5.00	
789	2.00			763	5th	3.00		921	Fam.	5.00		896	Fam.	5.00	
790	5.00			764	5th	3.00		922	Fam.	5.00		897	Fam.	5.00	
793	3.72			765	5th	3.00		923	Fam.	5.00		898	Fam.	5.00	
794	545.00			766	5th	3.00		924	Fam.	5.00		899	Fam.	5.00	
798	2.00			767	5th	3.00		925	Fam.	5.00		900	Fam.	5.00	
800	5.00			768	5th	3.00		926	Fam.	5.00		901	Fam.	5.00	
804	2,500.00			769	5th	3.00		927	Fam.	5.00		902	Fam.	5.00	
807	50.00			770	5th	3.00		928	Fam.	5.00		903	Fam.	5.00	
809	10.00			771	5th	3.00		929	Fam.	5.00		904	Fam.	5.00	
811	100.00			772	5th	3.00		930	Fam.	5.00		905	Fam.	5.00	
812	25.00			773	5th	3.00		931	Fam.	5.00		906	Fam.	5.00	
814	10.00			774	5th	3.00		932	Fam.	5.00		907	Fam.	5.00	
817	25.00			775	5th	3.00		933	Fam.	5.00		908	Fam.	5.00	
819	5.00			776	5th	3.00		934	Fam.	5.00		909	Fam.	5.00	
820	25.00			777	5th	3.00		935	Fam.	5.00		910	Fam.	5.00	
821	1,000.00			778	5th	3.00		936	Fam.	5.00		911	Fam.	5.00	
				779	5th	3.00		937	Fam.	5.00		912	Fam.	5.00	
				780	5th	3.00		938	Fam.	5.00		913	Fam.	5.00	
				781	5th	3.00		939	Fam.	5.00		914	Fam.	5.00	
				782	5th	3.00		940	Fam.	5.00		915	Fam.	5.00	
				783	5th	3.00		941	Fam.	5.00		916	Fam.	5.00	
				784	5th	3.00		942	Fam.	5.00		917	Fam.	5.00	
				785	5th	3.00		943	Fam.	5.00		918	Fam.	5.00	
				786	5th	3.00		944	Fam.	5.00		919	Fam.	5.00	
				787	5th	3.00		945	Fam.	5.00		920	Fam.	5.00	
				788	5th	3.00		946	Fam.	5.00		921	Fam.	5.00	
				789	5th	3.00		947	Fam.	5.00		922	Fam.	5.00	
				790	5th	3.00		948	Fam.	5.00		923	Fam.	5.00	
				791	5th	3.00		949	Fam.	5.00		924	Fam.	5.00	
				792	5th	3.00		950	Fam.	5.00		925	Fam.	5.00	
				793	5th	3.00		951	Fam.	5.00		926	Fam.	5.00	
				794	5th	3.00		952	Fam.	5.00		927	Fam.	5.00	
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				796	5th	3.00		954	Fam.	5.00		929	Fam.	5.00	
				797	5th	3.00		955	Fam.	5.00		930	Fam.	5.00	
				798	5th	3.00		956	Fam.	5.00		931	Fam.	5.00	
				799	5th	3.00		957	Fam.	5.00		932	Fam.	5.00	
				800	5th	3.00		958	Fam.	5.00		933	Fam.	5.00	
				801	5th	3.00		959	Fam.	5.00		934	Fam.	5.00	
				802	5th	3.00		960	Fam.	5.00		935	Fam.	5.00	
				803	5th	3.00		961	Fam.	5.00		936	Fam.	5.00	
				804	5th	3.00		962	Fam.	5.00		937	Fam.	5.00	
				805	5th	3.00		963	Fam.	5.00		938	Fam.	5.00	
				806	5th	3.00		964	Fam.	5.00		939	Fam.	5.00	
				807	5th	3.00		965	Fam.	5.00		940	Fam.	5.00	
				808	5th	3.00		966	Fam.	5.00		941	Fam.	5.00	
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				810	5th	3.00		968	Fam.	5.00		943	Fam.	5.00	
				811	5th	3.00		969	Fam.	5.00		944	Fam.	5.00	
				812	5th	3.00		970	Fam.	5.00		945	Fam.	5.00	
				813	5th	3.00		971	Fam.	5.00		946	Fam.	5.00	
				814	5th	3.00		972	Fam.	5.00		947	Fam.	5.00	
				815	5th	3.00		973	Fam.	5.00		948	Fam.	5.00	
				816	5th	3.00		974	Fam.	5.00		949	Fam.	5.00	
				817	5th	3.00		975	Fam.	5.00		950	Fam.	5.00	
				818	5th	3.00		976	Fam.	5.00		951	Fam.	5.00	
				819	5th	3.00		977	Fam.	5.00		952	Fam.	5.00	
				820	5th	3.00		978	Fam.	5.00		953	Fam.	5.00	
				821	5th	3.00		979	Fam.	5.00		954	Fam.	5.00	
				822	5th	3.00		980	Fam.	5.00		955	Fam.	5.00	
				823	5th	3.00		981	Fam.	5.00		956	Fam.	5.00	
				824	5th	3.00		982	Fam.	5.00		957	Fam.	5.00	
				825	5th	3.00		983	Fam.	5.00		958	Fam.	5.00	
				826	5th	3.00		984	Fam.	5.00		959	Fam.	5.00	
				827	5th	3.00		985	Fam.	5.00		960	Fam.	5.00	
				828	5th	3.00		986	Fam.	5.00		961	Fam.	5.00	
				829	5th	3.00		987	Fam.						



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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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CONTENTS	PAGE
SALVATION AND CHARACTER—By Mr. W. M. Smith.....	83
CHINA INLAND MISSION CONFERENCE AT ATLANTIC CITY.....	85
WORK IN THE WENCHOW PREFECTURE—Report of 1920.....	86
CHRISTIAN DOCTORS AND CHINA—By Dr. Main.....	87
HOSPITAL EVANGELISM—From "Medical Missions".....	88
EMPLOYING AND FEEDING FAMINE REFUGEES—By Mr. H. J. Mungeam.....	89
WILL RELIEF LAST TILL HARVEST?—By Mr. H. S. Ferguson.....	89

CONTENTS	PAGE
THE GOSPEL FOR THE FIRST TIME AND THE LAST—By Rev. C. N. Lack.....	90
CONFLICT AND CONFERENCE—By Mrs. R. W. Porteous.....	91
RUSSIAN REFUGEES TRAVERSING CHINA—By Dr. R. C. Parry.....	92
IN OUTLAND REGIONS OF INLAND CHINA—By Mr. G. W. Hunter.....	92
EDITORIAL NOTES.....	95
ARRIVALS AND DEPARTURES.....	96
PRAYER CALLS—PRAISE ECHOES.....	96
DONATIONS.....	99

耶和華以拉

JEHOVAH-JIREH



THE DRUM TOWER AT WENCHOW, CHEKIANG. REV. G. H. SEVILLE AND MR. W. A. SCHLICHTER ARE STANDING IN THE FOREGROUND. THE DRUM TOWER WAS FORMERLY USED AS A PLACE IN WHICH TO WATCH FOR FIRES IN THE CITY, AND HERE TOO IN OLD DAYS OFFICIALS SAT TO WITNESS BEHEADINGS IN THE STREET BELOW. THE STRUCTURES WITH FANTASTICALLY DECORATED GABLES ARE THE ROOFS OF STAGES USED FOR THEATRICAL PERFORMANCES IN CONNECTION WITH IDOLATRY. THE FILLED CLOTHESLINES DO NOT NECESSARILY INDICATE THE PROXIMITY OF A LAUNDRY BUT MORE LIKELY SHOW THE WASHING OF VARIOUS FAMILIES OF THE NEIGHBORHOOD. THE POSTER ON THE WALL TO THE RIGHT IS THAT ADVERTISING "REN-DAN," A JAPANESE PATENT MEDICINE WHICH COMPETES WITH CIGARETTES FOR PROMINENCE IN MODERN CHINESE VIEWS

Photograph by Mr. Robert Powell



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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*Inquiries, offers of service, donations, or orders for publications may be directed to any of the above centres.*



## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment (Jan. 1, 1920):** Missionaries, 1,081; paid Chinese helpers, 1,991; voluntary Chinese helpers, 1,429; stations, 242; out-stations, 1,586; chapels, 1,803; hospitals, 18; dispensaries, 102; native schools, 544; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Results:** Churches, 1,103; baptized in 1919, 6,531; communicants in fellowship, 52,390; others under regular instruction, 52,917 (1919) baptized since commencement, 77,078.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income (1919):** N. America, \$151,878.11; Great Britain, 294.-116.86; Australasia, \$36,729.67; China, \$73,213.30; Associate Missions, \$155,719.89; total, \$711,657.87.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.



# CHINA'S MILLIONS

TORONTO, JUNE, 1921

## Salvation and Character

By Mr. W. M. SMITH, Editor of "The Gospel Minister," Westfield, Ind.

THERE are two opposite heresies prevalent in the religious world. One is, that it does not make any difference what you believe so long as your conduct is correct. The other is, that it does not make any difference what you do so long as you believe after the orthodox fashion. The truth is, that he who has been saved through a correct belief should maintain righteous conduct.

### THE PLACE OF GOOD WORKS

The Apostle Paul by inspiration writes to Titus on this subject as follows: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost . . . . ."

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5, 8).

It is plain from this Scripture, in harmony with all other Scripture on the subject, that salvation is by faith alone in the work of our Substitute, Jesus Christ. By no other means can salvation be obtained but by a right belief and personal appropriation by faith of the benefits of the atonement.

On the other hand it is plain that saved people will be righteous people up to the light they have on conduct; or, failing to be righteous, will lapse again into sin. It is evident, however, from the injunction of the Apostle, that pastor and teacher need to emphasize this truth to those who look to them for guidance in spiritual things. The soul newly saved from sin does not always immediately exhibit the full-rounded character that a Christian of maturity does, who has walked in righteousness for many years. The growth will be largely regulated by what may have been the early training before sin became a habit, and the scripturalness of the preaching under which the individual sits.

### GOD'S OBJECT IN MAN

God's original object in man was plainly to have a righteous overseer for the earth. Adam had no sin, and, during the time of his probation until Satan tempted him, committed no act of sin. God's object in saving lost men is plainly the same as His original object. He is seeking, by means of the atonement made by Jesus Christ, to produce a race of righteous men and women on the earth, later to companion with Him in heaven.

It matters little or nothing what a man has been before he seeks salvation. Good or bad he is a lost man, for salvation is the gift of God to be obtained only by faith. But

the object of God in the man, by saving him, is to produce righteous character; and any professed salvation that does not so operate on the man and his conduct may be suspected as spurious. God will have a holy people in heaven. No one ever imagines anything to the contrary. But He wants a holy people on earth also.

### SATAN'S REVERSE PROCESS

It is not generally understood that Satan is in the "character building" business. He is not especially determined on making people bad, for men do not need to be "bad" in order to lose their souls. His fight is against Jesus Christ and His salvation, and Satan's most successful weapon is some form of substitute religion whereby he dupes foolish men to "cultivate Christian graces," to "live for the best that is in them," "to follow Jesus," and the like. His plan is salvation by character; while the Bible plan is character by salvation.

As to "character building" did you ever see anyone who had gotten his character built and the capstone put on? Well, if salvation is by character,



A BIT OF THE WORK OF GEN. FENG, THE GOD-FEARING CHINESE SOLDIER WHO LABORS FOR THE WELFARE AND CONVERSION OF HIS MEN. THE PHOTOGRAPH SHOWS PAINTINGS ON THE WALL OF THE MAGISTRATE'S COURTYARD, ILLUSTRATING THE EVILS OF DRINKING, GAMBLING, OPIUM SMOKING, ETC.

Photograph by Mr. Robert Powell



when will the character builder ever get salvation? But if character is by salvation, and salvation is instantly obtainable by faith in Jesus Christ, what a blessed advantage there is in the Bible way! Why will men be such dupes? They had rather train and train, and resolve and resolve, and do and do, and give and give, and sacrifice and sacrifice, than to come to Jesus and get salvation free by faith in His finished work of Calvary. Oh, if a man can only retain a little of his own righteousness, and help the Lord out in his salvation, so he can have something whereof to boast! But, no, God has no use for such filthy rags. If He should admit man's righteousness as a partial means of his salvation, the heavenly robe of righteousness would wear a striped patch, cut bias, and sewed on with black thread.

#### CHRIST AS OUR EXAMPLE

Christ is the sinner's Savior, the regenerated person's Sanctifier, the sanctified person's Example and Keeper. An example is a worthless thing to a dead man. They who have not been saved by faith in the blood of Jesus are dead in trespasses and sins. Examples are useless to such, and yet multitudes are befooled into moving the limbs of their natural bodies after the pattern of righteousness and thinking that is salvation and the demonstration of it.

The example of Christ is of value after life has come from faith in the blood of His cross, and the saved person does well to cultivate being Christ-



GRINDING THE FAMILY CORN IN SHANSI  
Photograph by Mr. Robert Powell

like in all manner of life. To such is addressed the exhortation: "Work out your own salvation with fear and trembling." The fear of the sinner is his awful doom of hell. The fear of the Christian, here stated as calculated to make him tremble at the responsibility, is lest he fail properly to demonstrate by outward works the salvation he has received by grace.

How many tremble at the thought of misrepresenting Christ?

## China Inland Mission Conference at Atlantic City, May 3-6, 1921

By Mrs. K. C. SHAPLEIGH

*"Behold I do a new thing; now shall it spring forth."*

SOME of us who were privileged to attend the Conference from its opening session were reminded of this word as Mr. Frost told us of God's goodness in making possible such a gathering in Atlantic City, a gathering destined to grow and multiply, perhaps becoming a series of Conferences in days to come. A new thing, truly, springing forth as the result of the devoted service of Mr. and Mrs. Neale, coupled with the faith and prayers of the friends who gather week by week in the prayer meeting of the Mission House at Ventnor.

The beautiful auditorium of the First Presbyterian Church made a dignified setting for the meetings, and the kindly, sympathetic co-operation of pastor and people was deeply appreciated. Stepping from the vestibule into the anteroom of the church one could not mistake the character of the Conference, for there were the tables laden with C.I.M. literature, and one look through the hospitably open doors revealed the familiar map of China hanging above the platform. To have Mrs. Frost's leadership at the piano for our service of praise was another reminder of Niagara. The hymns, prayerfully chosen and reverently sung, were, to one at least, no small part of the blessing of the Conference.

In spite of clouds and rain, which persisted through all the four days, friends gathered not only

from Ventnor and Atlantic City, but from New York, Philadelphia, and places still further away. Though lacking the international character of the Niagara Conference, there were representatives from England and Canada among Bible teachers and missionaries.

In the opening address, Tuesday afternoon, we were led into the presence of "the God of peace Himself", as Mr. Frost, taking for his subject The Tripartite Nature of Man, spoke from 1 Thessalonians 5:23. Very solemn was the conclusion that as the Shekinah glory in the Holy of holies filled the whole tabernacle, making all sacred, so the Holy Spirit, dwelling in the inner shrine of our spirit, fills and permeates our whole being, sanctifying wholly spirit, soul and body, if surrendered to Him.

The first missionary address of the Conference was given by Mr. Whittlesey, who sketched in outline the story of the China Inland Mission, giving the reason for its name, and presenting very vividly China's present-day conditions and needs.

Introducing Dr. Erdman, Mr. Frost spoke of the peculiar pleasure it was to have with us this honored friend, who in the old days of the original Niagara Conference had so greatly helped him, who had been present at the very first as well as the subsequent gatherings of our own Mission in that



place, and was now helping to make this newest conference memorable. As Dr. Erdman spoke of the Divine Program as set forth by Amos, James and Paul, showing from the Word what is to take place before and after the Lord's return, and calling our attention to several remarkable instances of divine inspiration changing a passage at God's will, hearts were bowed in the presence of Him whose plan and purpose were thus unfolded to us.

Wednesday afternoon we were again privileged to hear Dr. Erdman, who spoke of John the Baptist as an illustration of a preacher according to the program of God. The greatest and yet the humblest of preachers, a voice, nothing more, he simply preached the truth and God carried it home. John means "the grace of God," and missionaries were reminded that they are sent to witness to that grace.

Miss Soltau, the missionary speaker of the afternoon, made us see China's sorrowing, hopeless womanhood, and the blessed contrast when Christ, the Light of the World, enters their dark hearts. Both evangelistic and medical work were touched upon, and very forcibly the truth was brought home to our hearts that the harvest truly is plenteous, but the laborers are few.

At the evening session, Principal McNicol introduced us to the Epistle to the Romans, with its great theme, the Gospel, in which is revealed the righteousness of God. The world's need of that Gospel was strikingly set forth, with the conclusion: "No excuse," and one of the greatest words of the Bible, *The righteousness of God*, was defined as being: "What God is in Himself, what God provides through Christ, and what God gives as a free gift through faith."

Mrs. Shapleigh followed with a missionary address, based on Romans 1:16, "I am not ashamed of the Gospel," speaking of some of the pioneers who had gone forth as deeply convinced as was Paul that the Gospel is the power of God unto salvation, and showing China's absolute need to-day of the same Gospel as received and taught by the great apostle.

Thursday afternoon Prof. Charles R. Erdman spoke on The Inspiration and Authority of Scripture, leaving us more than ever thankful for the inspired record of a supernatural revelation, and giving this among other illuminating definitions: "Inspiration is such a superintendence of the record by the Holy Spirit as to insure absolute accuracy and infallibility."

Principal McNicol, continuing his exposition of Romans, spoke of Romans 3:21 as being the kernel or core of the whole epistle, and enlarged on that great theme, "A righteousness of God," going on to explain that because of what Christ did on the Cross God can bestow this gift of righteousness upon sinful men. Justification brings peace as regards the past, *hope* for all the future, and for the present *joy* in tribulation, God's love shed abroad in our hearts. A wonderful sphere of grace!

We assembled again at 8 o'clock to hear Prof. Erdman speak of Paul at Athens, a most helpful theme for missionaries! It was almost startling to hear that all modern religions had their germ in

Athens, and deeply interesting to notice Paul's method of approach to his audience and the substance of his message. In this one brief speech Paul covered the whole ground of theology, his climax the resurrection, the corner-stone of our faith.

Dr. Jessie McDonald showed us heathenism as she has seen it in her eight years spent in Kaifeng, making us feel the anguish of the little girls among Honan's 35,000,000 (almost every one of whom still has her feet bound), and making very real the daily life among the patients who flock to the Hospital.

The last day, Friday, brought us two messages from Mr. Trumbull, who spoke in the afternoon of some of his experiences and impressions during his recent visit to China, illustrating God's three ways of building up the body of Christ: (1) The finished work of Christ, (2) The never finished working of Christ, (3) The ever-working messengers of Christ, and pointing out the blessedness of the past tense in Romans 6, "*we have been crucified*, released from the law of sin and death, and therefore *are free*."

Following Mr. Trumbull in the afternoon Mrs. Shapleigh spoke of her experiences of the past two years in Tsinan, North China, and in Shanghai, where her work was for foreign women and girls stranded in that city, many of them Russian refugees. She asked that those present might take upon their hearts not only China's millions, and those laboring among them, but Russia in her great need of the Gospel and such heroic missionaries as Pastor Fetler and his band of twenty-five young evangelists.

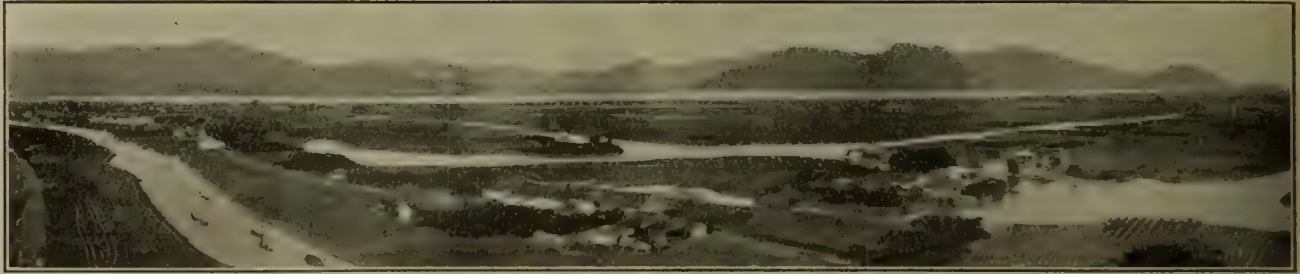
Principal McNicol gave his last exposition of Romans Friday evening, leading us through those wonderful 6th and 7th and 8th chapters, his theme: "Union with Christ." Our deep thankfulness for the many benefits resulting from that union which delivers from sin by the Cross, and from the law as a principle of life, was voiced in earnest prayer before Mr. Trumbull directed our thoughts to the 13th chapter of 1 Corinthians.

That love that never fails, never ends, never breaks down, that miracle of miracles, love even for our enemies, was shown to be both necessary and possible. The fruit of the Spirit is manifested only in those lives that have fully surrendered to Him. Mr. Trumbull asked if we had dared to trust Him for this miracle, and as we bowed our heads in His presence, called upon those who would then and there allow Him to replace unlove in their hearts with His own love to rise quietly to their feet.

There were deeply moved hearts among those who in the stillness of the closing moments of the Conference rose for the final word from Mr. Frost—the benediction, that beautiful, tender committal of our lives to the keeping of Him who had been teaching us all through those days of privilege. "The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up the light of His countenance upon thee, and give thee peace."

May the blessing, the light and the peace we have received be carried to the uttermost parts of the earth through our rededicated lives and the ministry of intercession!





AT THE EAST GATE OF WENCHOW; A PANORAMA FROM THE CITY WALL SHOWING CANALS AND LITTLE SCATTERED VILLAGES AMONG WHICH ORANGE ORCHARDS APPEAR WITH DARK PATCHES OF FOLIAGE. A "BLIND CANAL" RUNNING INLAND, PARALLEL WITH THE DISTANT RIVER, TERMINATES TOWARD THE RIGHT OF THE VIEW IN THE DIRECTION OF STILL MORE VILLAGES

## Work in the Wenchow Prefecture (Chekiang Province), 1920

Extracts from a Report

WE ask our friends once again to join us in thanksgiving—as well as in prayer for the days that may remain. While poor China is still as unsettled as it has been, Wenchow (map, 7) is as quiet as ever.

The silver exchange, after rising to a phenomenal point in the spring, is now much more favorable, especially as to United States gold. Two very heavy typhoons brought disastrous floods and destruction on the ripening harvests. In one the rainfall was twenty-seven inches in three and a half days. In many parts rice, sweet potatoes and other produce were wholly ruined; and prices have risen nearly fifty per cent. No small part of the people live habitually but little above the line of want. So this means a very serious state of things. Scores of Christian households are absolutely destitute, though of course there is nothing to compare with the awful famine in north China.

The recent church arrangements for self-government, executive committees and local and general conferences are working well, and despite the high cost of living the subscriptions for regular expenditures have not fallen off much. Except in Pingyang, however, little in the way of building has been done beyond repairing some of the heavy damage done by the typhoons.

In two of our three districts there is an increase in the number of baptisms, the total being 230; but the absence of more general whole-hearted decision for Christ on the part of the many unbaptized attendants still calls for earnest prayer.

Miss Moler's furlough has been granted but she has not left yet; when she goes Mrs. Hunt will probably have to take over the girls' school (and of course relinquish the women's Bible schools) for the time. The same school has just lost (perhaps temporarily only) our much-valued head teacher, Mrs. Lew, who has gone to live at Peking with her son, Dr. T. T. Lew. Mr. and Mrs. Schlichter are getting well into harness, the former as business secretary and in country work, the latter in the girls' school. Miss Young and Miss Eynon have given all their strength to the boys' school and women's work respectively, though neither is over strong.

### WENCHOW AND JUIAN

The regular general and six district conferences have been held, and were happy and helpful times; also the much valued New Year local preachers' Bible schools and a few local Bible schools for men, the latter being much hindered by weather conditions and our extreme shorthandedness. The two districts joined up thrice for preachers' quarterly meetings, and with Pingyang also for the autumn series.

There has been considerable change in the Wenchow compound, both preacher-in-charge and compound-steward being new men here, and our old pastor has definitely become pastor emeritus. He is going through much personal and family trial and needs our prayers, as do also the two workers just referred to, whose work is of heavy responsibility and much value.

The many young men in our mother church are a source of both encouragement and fear. More than once there have been serious difficulties; latterly we believe things are happier, but we ask special prayer for them in the face of the unruly spirit of the age. And again we are reminded, in city and country, how the evil one seeks to spoil God's work by bringing in selfishness and dissension amongst the Lord's own children.

In one place we had months of persecution but quiet is restored now. Three or four regions have shown but little advance for several years—mostly lonely scattered parts amongst the hills; but in most instances each sub-district is really going ahead, though a large number of deaths and the union of some congregations make some of the figures look otherwise.

In several places we rejoice in the belated coming out for Christ of sons and daughters of veteran members. More than once this has been after the parents' death, and sometimes directly as the result.

With the advance of education, enlargement of ideas, and also the increasing cost of living, there are many problems facing us with regard to our Chinese fellow-workers, and for these, ourselves and the whole work, we bespeak your constant help by prayer.



In the boys' school we have much to praise God for, especially in the decidedly improved tone. This year three boys were baptized and thirteen enrolled as inquirers. Six boys leave this year—pray for them that in their various occupations they may let their light shine.

In the girls' school throughout the past year God has shown Himself strong to deliver from evil that seemed about to come upon us. During the year food prices rose at an unprecedented rate. Floods ruined crops so that finally rice cost \$7.00 a picul. We and the children placed all our need before God—and He met that need! Another unexpected disturbance was the general unrest throughout the school, caused by the resignation of our steward and also that of Mrs. Lew our head teacher whose eighteen years of devotion and toil have given stability to the work. Pray that God will early provide teachers from among our girls, and that we may be guided unmistakably in executing plans to train teachers.

Last spring we had the pleasure of a visit from Miss Nau, of St. Louis, Mo. One feature of her visit was a testimony meeting. Each baptized Christian girl told how she had been led to the Lord. With a large number it was through older girls praying with them. Sermons, messages at school prayers, testimonies in their homes, and country Bible schools all had influence. Seven girls were baptized during the year, and eleven received as candidates for baptism.

Among many things that call for praise and thanksgiving, one is the increased attendance at the eight country Bible schools. More than 270 women and girls attended, a larger number than any previous year in this district. Now as we enter the new year it looks as if quite a few Bible schools must be discontinued. The loss suffered by many during the floods results in the women not having the necessary food or bedding to bring with them for ten days, neither can many of them afford the time. Then, again, to carry on Bible school work now, spiritual and well educated Chinese helpers are badly needed. Will you join in earnest prayer that God will raise up one of His choice, fitted for this work?

#### PINGYANG

At the annual conference in March, a long step towards self-propagation was taken. The delegates

decided to undertake the support of an evangelist in the newly opened district of south Tajung. The work is already bearing fruit, and this last tract of country in Wenchow Prefecture hitherto without a single Christian, is now responding to the Gospel. Four new preaching centres have been opened, and nearly 200 people regularly attend worship, among them several well-educated influential men. The evangelistic band has had a useful time. Various heathen festivals have been attended, and many hundreds have listened to the Gospel message. This band is also self-supporting. Self-support is making steady progress. Self-government has also advanced.

Special efforts were made in Pingyang city at the Chinese New Year to reach outsiders among the women. Seventy responded to an invitation to come to the missionaries' house. As a result several have continued coming to the services, and seem quite bright and promising. At Chükoa a woman, formerly a nun, attended very regularly. Her husband persecuted her and opposed her going. But she continued to the end, made splendid progress and gives hopes of becoming a useful Christian. Personal work has been quite a marked feature of the year's work; there were several outstanding instances of individual leading with blessed results.

#### Statistical Summary of Wenchow Prefecture, 1920.

	Wenchow.	Juian.	Pingyang.	Total.
Number of subdistricts	12	9	18	39
Preaching stations ....	63	38	68	169
Preachers, salaried ....	13	9	22	44
Preachers, voluntary ..	83	47	81	211
Baptisms in 1920:				
Male .....	56	42	45	65
Female .....	47	20	20	
Present membership* ..	1614	749	1277	3640
Total approximate attendance ..	3947	1908	4063	9913
Contributions (Mex.)	\$1293.39	\$451.32	\$2368.35	\$4113.06
*Including those now attached to the Independent Movement.				

#### Missionaries

**Residing at Wenchow.**—Mr. and Mrs. Edward Hunt, Mr. and Mrs. W. A. Schlichter, Miss F. A. M. Young, Miss Maude Moler, Miss Florence Eynon, Miss Grace I. F. Taylor.

**Residing at Pingyang.**—Mr. and Mrs. Frank S. Barling.  
**On Furlough.**—Rev. and Mrs. Geo. H. Seville, United States; Mr. and Mrs. Francis Worley, New Zealand.

## Christian Doctors—and China

By D. DUNCAN MAIN, F.R.C.P., F.R.C.S., Hangchow, Chekiang

IF God is calling you, face the call, and miss not the opportunity of falling into line with God's purpose. If you have really consecrated yourself to go where He calls, I advise you to link up your life work with your consecration to Christ and serve Him in China. In saying so I don't mean that every Christian young doctor should come to China, but I do mean that he should be willing to come if God wants him.

The great motive power in the lives of those who have come to China is not pity for the sick Chinese, but passionate, personal love for the Lord Jesus.

The measure of the sacrifice you make in coming will be according to your love for Him. One question you must ask and settle for yourself—and it is all important,—“Does Christ call me to China to live my life for Him there as a medical missionary?”

If you only knew the great need on every hand for medical missionaries, I am sure you would very seriously ask yourself whether God really does not want you. Have you ever asked God if He wanted you to stay at home? Do you feel the “call” to stay at home?





THE KAIFENG HOSPITAL, HONAN. MRS. GUINNESS AND CHILDREN WITH MRS. POWELL IN THE BUSY STREET JUST OUTSIDE THE GATE  
*Photograph by Mr. Robert Powell*

Now's the day and now's the hour in China! Doors are open wide, opportunities are without parallel; entreaties were never so urgent; the sick and suffering are everywhere; pathetic appeals have daily to be refused; many large towns are without a doctor and without a missionary; earnest, pleading appeals for reinforcements are going to the societies at home all the time. Is the battle to be lost because reinforcements fail to reach us? Are the forces that are against us to gain ground because we have no reserves to fall back upon?

Why are you holding back? It is impossible to have your heart in this matter and hold back if God really calls you.

Do you say you have never had the "call"? The call is the need made known. You will never know God's will for you in China till you have yielded yourself unreservedly, body, soul, and spirit, ready to live and work for Him anywhere.

Never forget that the grace of God and the gifts of the Spirit are infinitely greater than all human limitations, opposition of friends, supposed unfitness, "cold feet," and many so-called handicaps.

There are some things you must be quite sure about before you come to China. You must have without a doubt:

A personal knowledge of the Lord Jesus as your own Savior.

A deep conviction that Christ died for the sins of the whole world.

A knowledge that there are millions in China who need to be saved, in body and soul, but have no physician, and no one to tell them the story of salvation.

A burning desire to heal the sick and preach the Gospel.

Health and strength—you should be physically fit, with a happy soul, also thoroughly educated, and up-to-date as a doctor, without home ties and responsibilities.

A society willing to send you out, and give you an income that you can live within. It is better to live within one than without one!"

## Hospital Evangelism

From "Medical Missions at Home and Abroad"

DR. DOUGLAS GIBSON, of Kaifeng (map, 4), writing on Hospital Evangelism,\* says: Every hospital employee should be an evangelist. Doctors, assistants, and coolies should all take part in personal evangelistic work. As this is impossible during the busy hours of the day, an hour should be used in the evening and held sacred for personal work in the wards. This would not hinder but help the work of the hospital evangelist whose whole time is consecrated to such work.

Apart from set times for the preaching of the Word, there are two ways in which the Gospel should be making its influence felt all day long in the hospital wards. The first of these Dr. Gibson calls the "Presentation of the Gospel by Touch of Hand." It cannot be denied that what the patient comes for is to get physical relief. His soul is inside his body and the way to the former is through the latter. In other words, the first thing to do is to present the Gospel to his body: (1) by careful and painstaking diagnosis. Spot diagnosis may be a time-saving expedient for the doctor, but the patient prefers a little fuss. His particular complaint is the only one of any importance to him, even if it be no more than a patch of white skin on his otherwise imperially saffron countenance, and that particular complaint of his is worthy of our particular attention; (2) the Gospel must be presented to his body by skilled and kindly treatment. A successful operation has often opened the way not only into a patient's physical interior, but also into his heart and made him accessible to the truth. Conversely a dressing wrenched off or other maltreatment has often the reverse effect. Patients are very quick to differentiate between the man who takes pains to save them pain and the man who scamps his work.

The other way in which the Gospel should be constantly making itself felt among hospital patients. Dr. Gibson names, the "Presentation of the Gospel by Attitude of Mind." This is of paramount importance, for the attitude of mind of doctor, assistant, or coolie towards the patient is pretty sure to find expression in some way of which the patient will be conscious, and which will either produce resentment on his part or influence him favorably. Unless the mind that was in Christ Jesus be also in you, and in me and in our hospital assistants and employees, all our organization will effect little or nothing. The attitude of mind of Christ Jesus towards sick folk was that of impartial compassion. It was not so much what Christ said as the way He looked, the tone in which He spoke, the manner in which He did things, that won the hearts of men.

The whole hospital, in all its members and all its activities, will be a living, throbbing force, making known the Christ who, by His sacrifice and mighty power, can save both body and soul from death and corruption.

\*This paper was read before the biennial conference of the Medical Missionary Association of China, meeting in Peking, February, 1920.



## Employing and Feeding Famine Refugees

From from a letter of Mr. H. J. MUNGEAM, Yüwuchen, Shansi

HAVING received official sanction to widen some of the roads about here (map, 2), I am employing a considerable number of famine refugees. They receive millet to the value of 150 cash per day and this is just about enough to keep one man decently. Some eat more, some eat less, but there is in any case very little left for their families.

Crowds are willing to come for this. Many of them, alas! have little strength to wield their hoes and spades, but they speedily improve on regular food and the exercise in the open air is of immense benefit to them. They meet daily in the morning for worship, and receive their allowance of grain every evening. Sickness is rife and numbers are dying around us, chiefly the older people and victims of the morphia habit whom it is almost impossible to help.

The ladies are employing several women spinning and weaving. They have also opened a temporary girls' school for refugees' children and are teaching the Script and other things. Our Sunday services are crowded. Of course these conditions are purely ephemeral, nevertheless they present fine opportunities for giving the people the Gospel.

Governor Yen of this Province passed through here to-day. Seeing our men at work on the roads he stopped to make inquiries into our methods of relief and seemed very pleased at what was being done. We had an opportunity of a little conversation with him. He is on a tour throughout the province and is dispensing money liberally to the poor. He is doing his journeying on horseback, covering forty miles a day. I noticed he was dressed very plainly; one would have easily passed him in a crowd.

## Will Contributed Relief Last Till Harvest?

By Mr. HENRY S. FERGUSON, writing from North Shantung

OUR own district Chengyangkwan (map, 6) has been free from famine for some years back, and as all crops last year were at least fair and some supremely good, I had thought to enjoy another year of freedom from the painful experiences associated with famine. As it is so painful to be a witness of the agonies of famine, what must it be to the poor people who endure them? But the call for help came from the famine field and I was constrained to respond. My work could be left in the hands of the efficient natives who are with us, and it is good for them sometimes to be left with responsibility.

I reached Tehchow (map, 3) on March 5th. On the way we crossed the Yellow River and I had my first view of this famous river, "China's Sorrow," and was surprised at its smallness in its present state of low water. The bridge is several times longer than the river is wide. Also the plain to the northward bore unmistakable evidences, in the light drifting sand that covered it, of being familiar with Yellow River inundations. Also I counted ten iron



DR. CHU, HIS MOTHER, HIS WIFE, AND FAMILY. DR. CHU WAS TRAINED AT THE KAIFENG HOSPITAL AND IS NOW AN ELDER OF THE CHURCH

Photograph by Mr. Robert Powell

bridges on this plain, some of one span and some of more, where there was very little, if any, sign of any river bed. They were safety valves, to let down the flood waters of the Yellow River.

Landing from the train at Tehchow, I called a barrow to take my baggage to the Mission premises, which proved to be over a mile away. There a cart was at once called and in half an hour I was on my way to a centre about sixty-six miles distant, where I am now located.

On this overland journey I was glad to observe that a good sowing of wheat had been made last autumn and that it had come through the winter well. A few days before my arrival there had been a good rain. So all circumstances combine to encourage the hope that wheat harvest, due early in June, will end the famine. If not these people must largely perish.

Our task of distributing relief in the shape of money as we do here, is comparatively simple, but of vast extent. Early in this year the local officials investigated conditions and made lists in each locality of needy families and individuals. These have now been handed to us and with these in hand we visit the localities, inspect for ourselves, and give tickets according to the number of mouths in the household. (God numbers humanity by souls, an employer of labor by hands, but the Chinese count by mouths, the constant struggle in China being to keep these mouths filled.) We find these lists to be very full and accurate. We very rarely eliminate a name from the list, but much less rarely add names.

Everywhere we find blank destitution. The people are eating everything that by any stretch of the imagination can be classed as food. Last autumn every turnip and radish top, all the leaves of the yew tree, the seed pods of the huai tree (Chinese acacia) and every weed that could possibly be eaten, were carefully harvested, and are still being eaten, having been carefully economized in the struggle to sustain life. The beginnings of spring vegetation are eagerly watched for. The fresh leaves of the yew tree will take the place of the old. But I see very few vegetable gardens because there is no water in the wells to water them, the moisture from the melting of the winter's snow and the recent



rain having been held by the thirsty soil. Many gardens along the Grand Canal, however, are watered from that.

A very large proportion of the recipients come with bags, ready to go right out and buy grain.

In giving out tickets, and again when giving out money, we proclaim that it is to be used only in

purchase of food. This will strengthen the hands of some in resisting their creditors. We are working to save life, not to pay back debts.

Foodstuffs are being brought in commercially by both rail and canal, as well as through the agency of the Red Cross Society for its own work. There appears to be sufficient on the market.



A STREET CROWD IN YENCHENG, HONAN, IN THE NEW YEAR SEASON  
*Photograph by Rev. C. N. Lack*

## Some Heard the Gospel for the First Time and Some—for the Last

By Rev. C. N. LACK, Yencheng, Honan

**D**URING "the week of evangelism," February 13th to 20th, all our missionaries, the evangelists, bible-women, and most of the Christians in Yencheng (map, 4) and its outstations formed themselves into small bands and went forth from early morning till late at night to the many towns and villages in this district.

Thousands heard the Gospel, many tracts and books were given away or sold. The following Sundays our large church at Yencheng has been packed to the doors with eager listeners. Not a few have decided for Christ and enrolled themselves as inquirers.

The accompanying photograph (page 91) will give you some idea of the crowds on the street during this New Year season. Several thousands of those people whose faces you are looking at heard the Gospel the same day that the photograph was taken. Our voices were all very husky but our hearts were full of joy. The Christians have been greatly refreshed, and a desire to bring others to Christ has been kindled in many hearts.

As I was visiting the home of one of our Christians, some time ago, the good man said to me: "Pastor, did you know that my father was a seeker after eternal life?"

"No," I said. "Tell me about him."

This was his story:

"My father was a scholar. He had tried Confucianism and Buddhism, but neither of these religions satisfied him. His heart was restless and sad. One day as he was walking along the road he picked up a portion of a printed page bearing the words 'the only begotten Son of God,' and 'eternal life.' (It must have been a page torn from John's Gospel.)

"'Why,' he said to himself, 'this is what I want—eternal life! Who is this Son of God who can give it to me?'

"He went round to his friends and to the scholars, but," said the Christian with tears in his eyes, "you had not yet come to Yencheng. He died without ever finding the only begotten Son of God, for there was no one to tell him."

Friends, as you look at these upturned faces do they not appeal to you? Will you not pray for them? Will you not come and help us to preach the glad Gospel to them? Will you not send a representative if you cannot come yourself?

"Whom shall I send and who will go for us? Then said I, Here am I, send me, and he said, Go."

## Conflict and Conference

—Extract from letter of Mrs. ROBERT W. PORTEOUS,  
 Yüanchow, Kiangsi

**T**HE soldiers have now moved on, thank God, but we were in the danger zone (map, 9) for about three weeks before they were driven out by the Governor. While the Governor's troops



were nearing the city the people became frightened, and women and children (numbering altogether between six and seven hundred) poured into our compound until every possible nook or corner was filled.

One night, when the Governor's troops were thought to be only about seven miles away, Mr. Porteous was asked by the General to go out with the Roman Catholic priest and the magistrate and gentry to try to make peace. They were gone all day, but although they went thirteen miles down river they saw no sign of the Governor's troops.

One Sunday, however, there was real danger. The Governor's soldiers surrounded the city, and had their big guns in position, ready to bombard the city. However, the General's forces laid down their arms. Then the besiegers marched in and took possession of the city. The General had left at the beginning of the danger, but his No. 9 wife with her retinue and the wives and children of other officers were here for three weeks.

We had almost despaired of being able to have our annual men's gathering, for these ladies and their servants and bodyguards were occupying the places we needed for the conference. Then, too our God worked for us marvelously in answer to prayer. Mr. Porteous sent out the invitations in faith. The ladies left just three days before the conference was to convene, so that by rushing things the rooms were cleaned and beds prepared.

We had at the gathering, altogether, three hundred and twenty guests, from February 24th to March 1st; twenty of the outstations being represented. The weather was ideal, beautifully warm and sunny. Mr. G. G. Warren, of Changsha, had promised to come and help, but was hindered at the last moment. My husband was more fit for a week of complete rest than for a conference. Though the strain during the three weeks of unrest had been hard upon him, the Lord gave him wonderful grace through it all and some very helpful messages on the Unity of the Body of Christ. Dr. Keller had kindly given permission for two preaching bands to attend the conference. The leaders, and the men too, were a great help. The afternoon and evening meetings were in their hands.

The candidates for baptism numbered one hundred and sixty-four. Mr. Porteous and his helpers were up till midnight for three nights examining them. Eighty-five were accepted and baptized last Monday. Among them was a deaf old man aged eighty-six and several bright young lads, the youngest fifteen years old.

## Russian Refugees Traversing China

From a Letter from Dr. ROBERT C. PARRY, Lanchow, Kansu

YOU would be very interested in a party of Russian refugees we are entertaining in hospital for a few days. Poor things, they have fled from Bolshevik 'cruelty, having in several cases lost everything, including their loved ones, at the hands of these cruel hordes. Lieutenant-General Ionkoff, one time Governor of Orenburg (Southeast Russia), a tall, soldierly man of fifty-seven years, his wife aged fifty-two and two charming daughters of about 20, accompanied by a colonel of cav-

alry, a sub-lieutenant (related to the General) and a Cossack soldier who acts as their servant, make up the interesting company. Added to these is a small cripple lad of fourteen, whose home was burned, father and mother and grown up brothers and sisters were shot by the Bolsheviks. He was picked up in Siberia by the party, and the sub-lieutenant, who before the war was a theological student compelled to join the ranks in 1914 and since has lost everything, has practically adopted him.

The General is the sole survivor of eight brothers, and the Colonel has lost all trace of his wife and two children. They have been on the go hither and thither as circumstances have allowed for two years already, have suffered from sickness, hunger and cold, and have been robbed into the bargain. Though they have been helped from time to time, on some occasions they have had to sell their clothes to buy food. Now winter is on them again and they really have not enough to keep themselves warm.

Literally, hundreds of refugees are coming from Siberia through the New Dominion (Sinkiang), and into China this way, but few of them I think have been so pitiable as these, especially so because of the comforts and society they have evidently been used to in bygone days. Their fortitude and cheerfulness, however, is surprising and draws out one's sympathies the more. Some of us have tried to help them with clothing which has been received almost tearfully. We have put them in the way of those who can help them financially, more especially the Military Governor here.

A generous gift to this hospital from the American Red Cross Society arriving just now has enabled us to help them with woollen socks, sweaters and blankets. They had dinner with the Manns yesterday, with us to-day and will again to-morrow, and we have fitted up bedrooms, a dining room and a kitchen for them in the hospital, as they look too pitiable for anything in a cheerless Chinese inn. All manner of languages, including Russian, English, French, German, Latin and Chinese are employed in conveying our thoughts to each other, and you would laugh with us at some of the tangles we get into. May God speak to them while here. They seem most grateful for any kindness, and look a great deal better for the rest they are having. To-morrow (December 15th) they leave for Peking, planning to spend Christmas in Ping-liang.

## In Outland Regions of Inland China

From the Diary of Mr. GEORGE W. HUNTER, Tihwafu, Sinkiang

IN the summer of 1920, Mr. Hunter, his colleague, Mr. Percy C. Mather, and their Turki servant, set out from Tihwafu for a journey into the extreme west of Mongolia lying north of Sinkiang or Chinese Turkestan (far northwest of Kansu—map, 19). Three years before, Mr. Hunter had undertaken a similar journey, but had not penetrated so far into that mountainous region.

Setting forth on June 9th they experienced many hardships and difficulties upon the arid plains. There were stretches of desert and sand dunes,



there were turbulent rivers to cross, quiet waters that proved brackish and undrinkable, streams lined with nothing but reed grass which the horses would not eat, and camping places were sometimes so hard to find that in one instance at least dawn was breaking before their tent was pitched. Attacked by swarms of mosquitoes and horseflies in some districts they were obliged to keep on the move or to ford rivers to be free from the pests which gave no rest to men or beasts.

The purpose of their traveling was to scatter the good seed of the "Word." This they had in almost a dozen different languages. In larger places they went on the streets and sold books and tracts. They presented gospels to magistrates. In farming districts they gave away gospels to Quzaqs and Mongols. In one instance they commissioned a little Mohammedan girl to sell books for them at one cash per book. To various lamas they gave Tibetan gospels, and for Russians they also had scriptures in their own language. Even when Chinese soldiers came to examine their passports, these too were given gospels and tracts.

The following are characteristic diary entries.

We came a long stage to-day, through sand dunes and stony desert. We crossed the Kran river by ferry, journeyed on until after dark and camped near Altai. Next day we visited the Chinese Post Office and met Mr. Ma of the foreign office, to whom we gave a card for General Cheo, who is the head magistrate in the Altai district. The following day we met many who recognized us, including Mr. Wang, an official in the yamen, who came to our tent. Here General Cheo, accompanied by Mr. Ma, paid us a friendly visit. The General knows Mr. Törnvall of Pingliang. He promised to give us a passport for his district, and again, when out early one morning inspecting the irrigation channels, he made us a short call as he passed our tent. In a day or so a man from the yamen brought us our passport written in Chinese, Quzaq, Turki and Mongolian.

On the street we met a Kalmuk Mongol and asked him if he would buy a gospel. He replied, "I have one," and putting his hand into his bosom, he pulled out a well-thumbed Kalmuk gospel. He said he had had it for four or five years and that he got it from another Mongol who had purchased it in Tihwafu. This man is four or five days' journey from his home, but he carries his gospel about with him.

We spent the next few days preaching and bookselling and preparing for our further journey to Kobdo. A party of Russians we met in Urumhu arrived at Altai, having taken five days longer than we did. They had a hard time, being two days without water, and two of their horses had died on the road.

By July 12th we had left the burning plains and were high up in the cool mountains. We visited a Quzaq tent and found the only inmate was an old woman, her only son having gone to visit some friends. We gave her matches and needles in exchange for milk. We then visited some Mongol Kalmuk tents and gave gospels and tracts in exchange for milk and butter. Next day we met a Halha lama doctor who was greatly revered by the people. He could read Tibetan and Mongol, so we gave him some gospels and he gave us butter and cheese. We visited some tents of the Ölot tribe of Kalmuks. One man could read, so we left a gospel with him. Several Quzaqs visited our tent. We preached to them and gave gospels to those who could read. In the evening a Mongol gave us milk in return for eye medicine.

On our way to Kobdo, we drew near to the camp of one of the most popular Quzaq chiefs in Altai, Mami Kong. We were met by one of his officials, who requested us to call and see the chief who was ill. When we reached his tent we were welcomed by Bai ta Mullah. I was glad to see him. He speaks perfect Chinese and some years ago helped me with the translation of the Quzaq gospels.

Finding the chief suffering from heart and lung trouble, we gave him some medicine but feared there was little hope of his recovery. They were very kind to us and gave us boiled mutton and milk. We then continued our journey.

A few days later we crossed the Urmaguty pass at an elevation of 9,700 feet. The road over the pass was fairly good. Some Quzaqs who could read traveled some distance with us and we gave one a gospel. We camped on the bank of a river that rises in the Urmaguty and flows into the Kara lake.

One day we missed our way, going on the west side of the lake instead of the east. We tried to ford the river that runs from the Kara lake to the Dain lake but found it too deep, so we had to return and go by the eastern shore. On the way we saw some official looking Quzaqs with guns. They asked us for bullets but received a gospel instead. On a beautiful green plain, just under some fir trees, we saw what seemed to be a large bazaar. As we drew near we found it to be a party of Sart merchants on the way to Kobdo who had met another party coming from that place, with about one hundred donkeys loaded with brick tea. The Sarts were exchanging salaams and conversing with one another in high pitched voices.

While crossing a river our mule tripped over a huge boulder and fell into the river. Mr. Mather and our servant went to the rescue and eventually got the mule on his feet again. In the struggle Mr. Mather was knocked over into the water which comes from a lake covered with ice even at this time of the year. We journeyed along this ice lake for about two miles and then crossed the Akcorom pass and camped near a bank of snow not far from the top.

From there we journeyed on to the Saksai district. Quite a storm of hail swept down the valley just in front of us and we were very glad to escape it. We had left the Quzaq district and were among the Uranghai Mongols. It was most interesting to see the thousands of yaks grazing on the mountains. We met a young lama who took us to see some Chinese merchants that trade in hides and wool.

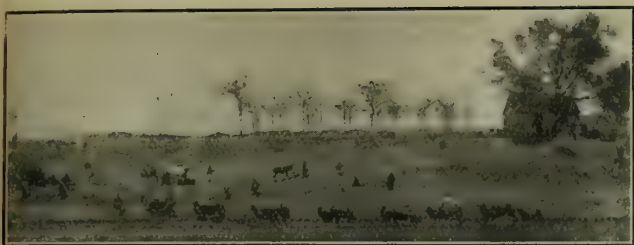
Next day, July 20th, two Quzaq travelers, father and son, called at our tent. They could read well, so we gave them gospels. We were also joined by an Ölot Kalmuk, who asked permission to travel in our company. We found him to be quite a scholar, well informed and with a good knowledge of geography.

The day following we forded the Saksai river and followed one of its tributaries along a valley. We passed some Quzaq tents and gave gospels, needles and thread in exchange for butter and milk. At noon the next day we said goodbye to the lama who left us to visit a Mongol lamasery near by. He shook hands and thanked us and wished us all a good journey. We made him a present of some gospels which he gladly accepted.

Leaving the Tala lake, we traveled on until half past eleven in the evening before we came to water. In the morning we took the wrong road, following a big cart road which we felt sure must go to Kobdo. But it only went as far as some Russian and Chinese wool merchants store, all the time taking us too far south. We had been trying to avoid this southern route so as not to have to cross and recross the swollen Buguntu river. We crossed it once all right, but as we went along the bank it grew bigger until it was impossible for us to follow the road crossing and recrossing the river through the gorges.

We made a big detour, trying to avoid the Buguntu gorge, and followed a path which led us up a steep mountain. This proved to be an old cattle track to an abandoned tenting place. We could not very well retrace our steps, so we pressed on in order to cross the mountain and again reach the Buguntu river. The task became more and more difficult as we ascended the mountain, and nightfall found us in a place where I fear the foot of man has seldom trod. There were huge boulders perched on ice and snow but no grass nor fuel, and our servant was much afraid. We divided a small piece of bread between us but did not eat it, each thinking he had better save it until morning. So we went to rest hungry and tired and spent a cold night.





CAMELS FORDING A RIVER IN CHINA  
 Photograph by Dr. A. W. Lagerquist

Next morning we set off without breakfast. After going to the top of the rocks and taking our bearings, we decided to try and find a way over the east shoulder of the mountain. By manoeuvring we were able to get safely down and were extremely glad to find ourselves clear of the gorge. Coming to a place where we saw the marks of cattle, all our fears vanished. Our servant being quite exhausted, we decided to camp at noon and have some food and rest.

The following day, July 26th, we came again to the banks of the Buguntu river. We met some Quzaqs and gave them gospels in exchange for mutton. They invited us to travel with them, but we had to decline as they were taking the short road which meant fording the river three times. One of our horses was lame and the rest were too tired to cross the swollen stream. We left them and went due east up a small river; a longer way, but the only one possible for loaded horses when the river is in flood. All along the tributary there was splendid wild rhubarb, so we called this Rhubarb River. We gathered a good supply, also a stock of wild onions and mushrooms which grew plentifully. We camped near the river where there was an abundance of good grass.

Two days later we crossed the watershed and were very glad indeed to strike the Kucheng and Kobdo main road. We were then in the Halha Mongol district. Several young lamas rode after us wanting books, so we were glad to supply them with gospels. A young Mongol caught up to us and told us he was not a Halha but a Torgut and that he belonged to a prince stationed near to Tihwafu and one who was very friendly to us. The man told us he was acting as postal courier and showed us the mail he was carrying. We gave him a gospel and soon he left us and galloped on, while we went slowly along the southeast bank of the Buguntu river passed a Mongol prince's encampment, and camped about two miles above Kobdo. We visited the Russian Consul who kindly gave us some Peking newspapers only a month old, the first we had seen for about six months. The mail between Kobdo and Peking goes by fast courier and only takes one month. We visited the post office where the Chinese clerk was very kind and helped us to change our money and buy flour, etc.

The next day, July 30th, we visited the Kobdo governor, His Excellency Mr. Chao, a Hupeh man. He received us very cordially and provided us with a special passport in Chinese and Mongol for the Kobdo district. There were practically no small coins there, all trade being done with bricks of tea. We were conducted to the tent of the Mongol official in charge of the customs. He examined all our books and bought copies in Mongol, Kalmuk and Tibetan.

We went on the street daily, preaching and bookselling. Many of the Russians asked for gospels and some wanted the complete Bible, but we did not have it with us. One Greek priest, a refugee, was very interested in us, but our Russian vocabulary being very limited we could not converse much with him. One smart little Russian boy, whose father is head of the Russian merchants here could speak to us quite well in Mongolian. He bought the four gospels in Russian and was quite proud of them, carrying them about on the street. We sold all the Mongol and Tibetan gospels we had with us except a few which we reserved for the return journey. As one of our horses had a sore back, we bought another from a Quzaq for fourteen bricks of compressed tea. The Chinese postmaster supplied us with a lot of nice fresh vegetables.

On August 5th, we left Kobdo and started back for Altai. Keeping on the north side of the river for some time, we turned west and went up towards the Terek pass. After going up and down some steep mountains, we began to wonder if we were on the right road, and were most thankful when at dusk, just as we pitched our tent, a Quzaq came along leading a caravan of Sarts and two Chinese merchants on the way to Altai.

The next day we followed the caravan, crossing and recrossing the rocky, rapid Terek river. We overtook the party just at the foot of the Terek pass, the most difficult pass on the Altai Kobdo road, 10,500 feet above sea level. As we climbed the steep winding road, a heavy hailstorm came on, the wind blowing the hail into our faces. It seems almost incredible that the wonderful Quzaq and Mongol camels can cross this pass with a load. None of the ordinary camels from the plain can do so. Even many of the mountain camels perish on the way. We saw one poor helpless beast that had just been abandoned, and the bones of others were strewn along the way. We all managed to cross safely and wondered that none of the horses had broken a leg. We made a long stage and camped on the same place where we missed our way when going to Kobdo. It took us six days to go from there and we came back in two.

We rested on August 8th, the Lord's Day. Towards evening an old Quzaq lady and her son rode up to our tent and asked permission to stay with us. The deaf old lady had taken several days' hard journey to the Dain lake district to see her daughter, probably for the last time. We received them, cooked them some food and made them as comfortable as we could.

It was snowing the next morning and was very cold, the water in the pools being frozen. Our guests left us thanking us sincerely for all our trouble, which a Quzaq seldom does. I have heard Chinese say, "The Quzaqs are like the Sarts; they don't understand kindness." Still we have found that this is not true of all of them. We had a cold ride in snow and sleet, and crossed the Akcorom pass the following day. Some young Quzaqs to whom we had given gospels, rode after us wanting educational books.

The next morning we were surprised to see a Chinese come riding up to us all alone. He had come from the Saksai district, and hearing that we were traveling to Altai had tried to catch up with us. Failing to do so, he had spent the night all alone on the Akcorom pass, trying to sleep while holding the horse's rope. He lives among the Mongols in the Saksai district, selling silver coins to the women who use them for adornment, and bartering Chinese cloth for fox and lamb skins. He is a Honan man named Yang, and proved to be quite an unselfish and genial traveling companion.

At midday we rested awhile to let the horses graze and especially to let Mr. Yang rest as we saw that both he and his horse were very tired. When we eventually started again, Mr. Yang preferred to stay a little longer, so we told him where we intended to camp that he might join us again. We were glad to see him come along some time later.

Three Russians and some Quzaqs called at our tent. One Russian could speak and read Quzaq so we gave him a gospel in Russian and Quzaq. He was very grateful and praised the book so much that the Quzaqs also asked for gospels, saying they had friends who could read. During conversation the Russian said sorrowfully, "All the other kingdoms are well, but Russia is ruined!" and then he told how once he was wealthy though now very poor. We told him that perhaps when he had many cattle he thought more of them than of God, but now he must think more of God, and we exhorted him to read the Gospel. He thanked us sincerely, shook hands most heartily and bade us goodbye.

Toward dusk two Uranghai Mongols rode up and camped beside us, making six in the party. We were glad of this, for about midnight two Quzaqs, after shouting some time as though they had lost some one, rode up to our camp armed with heavy bludgeons. We asked them what they wanted and they told us that their horse had been stolen. This is quite a usual story with thieves. Seeing that we were a large party they left us in peace. We



came to the conclusion that they had seen Mr. Yang riding alone on a tired horse laden with goods, and had followed in the hope of robbing him. Two Quzaqs visited us the next morning. We knew they were our midnight visitors but they would not confess.

A couple of days later we came to about eighty Quzaq tents close together in rows. The people were busy killing oxen, sheep, horses, etc. As we were passing, a Quzaq mullah, a writer in the yamen, saw us and invited us into his big, luxurious tent and regaled us with milk and mutton. He told us the head Quzaq chief named Mami, whom we were called to see on our way to Kobdo, had died and that they were about to hold a big funeral feast. After giving the mullah a gospel we pressed on our way, meeting many Quzaqs gathering from all directions for the feast. Our friend, Mr. Yang, seeing so many people decided to stay awhile and do some business, so after telling him about the road to Altai we said goodbye. That evening we camped near some Olöt Mongols whom we found very kind but shy and afraid to take our books.

The next day, Saturday, August 14th, we crossed our last mountain pass, arrived back in Altai and camped at our old quarters. One day while at Altai, we saw a sad scene,—a Russian refugee lady trying to sell her sewing machine and other household goods to a crowd of unsympathetic Sarts.

On August 20th, we said goodbye to Altai and set off for Tihwafu. About ten miles out we met a Russian, General Nikichin, with a large party of Russian refugees on their way to Kobdo. One colonel could speak English and acting as interpreter for the General, asked us questions regarding the road. They were anxious to know how soon they could get to water for all seemed thirsty.

In the morning we searched for the Mongol ferrymen to take us over the Kran river but could not find them. The river being lower, the ferrymen had tied their boat to the bank and gone to the mountains to herd their cattle. Some more of General Nikichin's officers came to the opposite bank and as their horses were tired they commenced to strip off their clothes in order to wade across. We called out to them to stop, and unloosing the ferry which was on our side, went over and ferried them across, for which they were exceedingly thankful. We then ferried our own things across, returned and tied the boat up securely and rode over with our horses.

On August 31st, after a long hard day along the side of the Tele lake we camped by a pool of stagnant water. We found great difficulty in drawing water owing to the boggy nature of the land. There were many mosquitoes, until a gale of wind came up and blew them all away, but at the same time threatened to break our tent. We held on to the tent poles for a long time supporting the tent and watching a terrible fire which had broken out among the reeds and was traveling along at great speed, making the sky red for miles around. We were thankful

to be on the windward side of it. The wind not abating, we took down our tent and slept on the top of it.

Next day we went on some fifteen miles and passed a broken down house not far from which is a paraffin oil spring where two or three Chinese are engaged skimming off the oil. Journeying another twenty miles we camped near a pool of very bad water; but we were thankful to find even this. During the fifth moon twenty-five Chinese died of thirst not far from here. They were opium planters going to Russia and some of the springs they expected to reach had dried up.

The road next led us over a hard desert. Our poor old mule was completely tired out, having had a hard time with mosquitoes, horseflies, bad water and poor grass. It collapsed on the road several times and each time it was more difficult for us to get it on its feet again. It was with great difficulty that we dragged it at dusk to a place where there was water and grass. A Chinese farmer brought us some melons and some hay for the horses. He asked quite a lot of money but we were glad to pay him. After our hard desert journey the melons were most delicious. The following day we heard that one of our old Lanchow servants was in this neighborhood and as we had a letter for him, we inquired his whereabouts. Imagine our surprise when a shepherd boy told us that we were camping on his land and that his house was just close by. He was very glad to see us and brought us fresh bread, flour, a hen, fresh vegetables and melons, as well as grass and grain for our horses.

On September 4th, six opium planters passed us, returning from Russia with opium, and the next day four more passed by.

There is a Mongol camp in Ulam Usu, which we reached on September 10th. The officers and men are well known to us. They were formerly stationed in Tihwafu and often used to come to us for medicine. We paid them a visit and they were extremely glad to see us. We gave medicine to some who were sick, and just at dusk were sent for by a Mohammedan official to see his little daughter who was sick.

On Thursday, September 16th, we arrived back in Tihwafu. We were all somewhat tired, but most grateful to God for all his mercy toward us during this long, hard journey of over two thousand miles. During the whole time both officials and people of the various races and religions had, on the whole, been courteous and kind.

We would not close this diary without acknowledging the great help that the British and Foreign Bible Society has been to us. Not only do they supply us with books in all the various languages that we need in Sinkiang, but they also print our translations of Quzaq and Turki gospels and send them to us free of cost. We are also greatly indebted to the China Tract Society of Hankow for kindly supplying us with Chinese tracts.

## Here and There

Dr. and Mrs. G. A. Cox, who withdrew from the Mission some years ago on account of personal obligations which demanded their residence in India, have now re-entered the Mission and are joining Dr. and Mrs. Judd in the medical work at Jaochow, Kiangsi.

Rev. and Mrs. K. Macleod, on their arrival in China are expected to return to Ninghai, Chekiang, their former station.

Mr. and Mrs. W. T. Gilmer, who spent a portion of their furlough in North America have returned to China and will be taking up work in Takutang, Kiangsi.

Dr. R. N. Walker, who with his wife joined the Mission in 1920, is reported at Shanghai in March, having come from Kiafeng to the coast to undergo a serious operation.

Miss Elsa C. Johnson, of Kuwo, Shansi, has again been advised to return to sea level at Shanghai owing to the serious illness which she has contracted in the altitude of Shansi.

Miss F. A. M. Young who spent a portion of her latest furlough in North America, has been seriously ill. Since her operation she is reported as making progress toward recovery but her convalescence is expected to be of a protracted nature.

Miss C. L. Kay who joined the Mission in 1919 and has been serving at the Mission offices at Shanghai recently retired from the membership of the Mission and was married to Mr. A. A. C. Toone, Assistant Building Surveyor of the Shanghai Municipality.

Mrs. Edward Hunt, who underwent a serious operation in March, is reported as making a splendid recovery and it is hoped that she will soon be able to join her husband in their

work in Wenchow district in Chekiang.

Mr. Hoste, General Director of the Mission, is traveling in west China in connection with the work in Szechwan.

On his way west, Mr. Hoste paid a visit to Chinkiang and Yangchow for the purpose of designating the new workers in the Training Homes. Miss H. Todd will soon be going forward to Changteh, Hunan; Miss Ruby Lundgren has been appointed to Kiehshu in Shansi; Miss Agnes Folwell is going to Kiangchow, Shansi, while Miss Carrie Andrews has been appointed to Suifu in Szechwan. Miss Lindsay has been designated to the work in Luan in the province of Anhwei, and Miss Marguerite Booth to Yunnanfu, Yunnan, where her brother and his wife are stationed. Mr. B. C. Lambert has been designated to the work in Kweiyang, Kweichow.



## Editorial Notes

THE conference held by the Mission at Atlantic City, May 3rd-6th, met very unpropitious weather, yet its success in spite of the circumstances has led to the decision to hold it again, D.V., next year.

Another conference of the China Inland Mission is planned for Buffalo, N.Y., in June, probably from the 1st to the 5th, and at the "City Mission." This conference will be under the special direction of Rev. F. A. Steven who is arranging for missionary speakers, Bible teachers and officers of the Mission to be present.

The map on the inside of the front cover of this issue is intended to guide readers who are not familiar with the location of the various provinces in China. The cut has been presented by a friend in England who takes great interest in our publication. If the map, together with the parenthetical references to it in several of the articles, proves of value to the readers we would be glad to hear of it. We will continue to insert the map and references if they prove helpful.

"Until harvest" has been the time measure of China's appeal during famine. But, as summer returns, what if there should not be a harvest in the famine-affected provinces? The thought seems almost too painful to contemplate. The deadly possibilities of drought and flood which have hitherto wrought such havoc stand menacingly beside the hope of a productive season. The impatient people are apt to consume much of the unripe growth. They are impoverished and weakened. Will they escape epidemics of disease? Will they find money to buy seed grain and strength to cultivate the ground? We bespeak continued prayer for the famine sufferers and those who are endeavoring to help them through this perilous time.

The call for medical workers is by no means lessened. Definite prayer for seven or eight new medical men was asked by the China Inland Mission a year or so ago and thus far only two, we believe, have been added to the Mission's force, while in the meantime as many have been incapacitated by illness. Young men released from war service are not flocking to foreign missions as was anticipated, neither are newly graduated men applying in large numbers. Something is hindering. Have army life and university training caused young men to cast away something which formerly made them eager to propagate the Gospel? Let us pray for an outpouring of God's Spirit upon young men who profess to love our Lord Jesus Christ that, filled with faith and loyalty, they may aspire to His service.

The annual Conference on Christian Fundamentals which was inaugurated at Philadelphia two years ago and met in Chicago last year, is being held in Denver, June 12th to 19th. Realizing the great need of anchorage by many who are drifting into

things subversive to faith and destructive to the soul, we earnestly hope that these meetings may have large attendance and wide influence through the blessing of God. One of the days (June 13th) is being set apart for definite prayer for the Conference and for intercession for a widespread revival in the Body of Christ. Those who cannot actually be present in Denver can truly reach the Throne of Grace from their homes that day and thus unite, we trust, with those all over the land, in *believing prayer*.

At Winnipeg, in the month of April, a Bible and missionary conference was held, in which seven different interdenominational Missions took part. The China Inland Mission was represented by Mr. A. Lutley, our superintendent for the Province of Shansi. While the afternoon meetings devoted to Bible readings were fairly attended, the evening gatherings, drawn to hear missionary addresses, filled the meeting place to overflowing. On the Sunday there were crowded meetings, morning, afternoon and evening, and at the last of these services public testimony was given by a hundred or more people rising to indicate their earnest desire to consecrate their lives fully for service to God, while thirty-two volunteers who had then or earlier come to a decision offered themselves for the foreign field. The conference throughout was marked by a great spirit of willingness to listen to the truth of God and a desire to obey the call for service. This conference, D.V., may be repeated and become an annual one.

"Ye have not chosen Me, but I have chosen you" (John 15:16). A president is chosen by vote of the people; a premier is chosen by fellow-members of a popularly elected parliament. Even kings to-day possess their thrones almost solely by the will of their subjects; authority no longer seems to emanate from the head of gold downward, but from the feet of clay upward. Subtly, the thought has crept into many minds, that possibly Christianity is a democracy. But is it? There is truly equality among us as sinners, there is freedom for us through the redemption bought by our divine Liberator, there is fellowship in Christ. But did we elect Christ to be our Savior? Have we voted Him our Master? The suggestion shocks us. Yet we ask men—sincerely perhaps, though thoughtlessly—to *take* Christ, to *choose* Him, to *make* Him Master or King. Perhaps even the disciples thought that their support had given the Lord some standing before the world, or their following had given Him place as Master, but He had to remind them around that sacred table of their last gathering, "Ye have not chosen Me, but I have chosen you." We are apt to get this turned about. Do we embrace Christianity, or does Christianity (by the mercy of God) embrace us? Do we "accept Christ" and bestow honor on Him by so doing, or are we (to the praise of the glory of His grace) "accepted in the Beloved"?



## HERE AND THERE

Continued from page 94

Dr. A. W. Lagerquist who has returned to the United States on furlough was in Iowa for deputation work in the month of April, going on to St. Paul's and Minneapolis and from thence to Winnipeg.

Rev. F. A. Steven spent thirteen days of April in Michigan, addressing twenty audiences in Detroit, Grand Rapids and Port Huron. At Detroit most of the meetings were held at the Detroit Tabernacle. In Grand Rapids addresses were given in Wealthy Street Baptist Temple, Berean, Calvary and Second Baptist churches. In Port Huron three meetings in private homes were held in connection with the Bible Study classes of Howard Street Church. There was much interest displayed and there is reason to hope that some missionaries for China may be one of the results of this tour.

Rev. Charles Thomson, Representative of the Mission at Vancouver, has been filling pulpits and speaking on Missions in southeast British Columbia.

## ARRIVALS

March 1st, 1921, at Vancouver, Mr. A. Lutley, from China.

April 11th, at Vancouver, Mrs. Lewis Jones, from China.

April 14th, at St. John, N.B., Mrs. G. W. Gibb and daughter Henrietta, from Scotland.

April 18th, at Vancouver, Mr. and Mrs. C. G. Gowman and two children, Miss Mary Darroch, Miss A. C. Lay, and Miss R. M. Lindstrom, from China.

## DEPARTURES

March 9th, 1921, from Vancouver, Rev. and Mrs. K. Macleod, for China.

May 10th, from Montreal, Dr. and Mrs. H. L. Parry and Mr. and Mrs. G. Cecil-Smith for England.

## MARRIAGE

February 19th, 1921, at Chengtu, Szechwan, Mr. W. F. H. Briscoe to Miss Meta J. Kuehn.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Give thanks for the blessing at the conferences at Atlantic City and Winnipeg (pages 85, 95).

Join in **thanksgiving** and continue in **prayer** for the Wenchow district (p. 86).

**Pray** for more medical workers (pp. 88, 95).

**Pray** still for the famine sufferers and the workers distributing relief (pp. 89, 95).

Looking upon the faces pictured on page 90 please **pray** for these representatives of China's millions.

**Pray** for the coming conferences at Buffalo and Denver (p. 95).

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, APRIL, 1921

PHILADELPHIA				TORONTO			
GENERAL AND MISSIONARY PURPOSES				SPECIAL PURPOSES			
No.	1st	15th	Amt.	No.	1st	15th	Amt.
935...	\$ 22.90	1070...	\$ 400.00	1084 Fam.	\$ 45.00	1171...	\$ 30.00
938...	200.00	1072...	4.49	1085...	5.00	1175 Fam.	1.00
939...	20.00	1074...	10.00	1086...	10.05	1176 Fam.	5.00
940...	20.00	1083...	10.00	1087...	9th	1177 Fam.	5.00
941...	50.00	1084...	25.00	1088...	10.00	1178 Fam.	5.00
942...	25.00	1085 cancelled		1089...	11th	1179 Fam.	14.00
943...	500.00	1087...	1.00	1090 Fam.	3.00	1180 Fam.	12.00
944...	10.00	1091...	700.00	1091...	11th	1181 Fam.	6.00
945...	1.25	1094 Int.	96.00	1092...	12th	1182...	10.00
947...	20.00	1096...	10.00	1093...	13th	1183 Fam.	10.00
954...	10.00	1098...	10.00	1094...	14th	1184...	100.00
955...	15.00	1099...	4.25	1095 Fam.	15.00	1185...	10.00
956...	15.00	1101...	57.81	1096 Fam.	200.00	1186 Fam.	5.00
957...	2.00	1102...	10.00	1097...	20th	1187 Fam.	2.00
958...	10.00	1103...	17.00	1098...	21st	1188...	5.00
959...	10.00	1104...	10.00	1099...	22nd	1189 Fam.	5.00
960...	50.00	1105...	20.00	1100...	23rd	1190 Fam.	5.00
962...	25.00	1106...	2.00	1101...	24th	1191 Fam.	5.00
963...	28.35	1107...	5.00	1102...	25th	1192 Fam.	5.00
964...	15.00	1108...	2.00	1103...	26th	1193...	44.00
965...	5.00	1109...	6.50	1104...	27th	1194...	10.00
974...	100.00	1110...	10.00	1105...	28th	1195 Fam.	10.00
985...	10.00	1111...	5.00	1106...	29th	1196 Fam.	5.00
989...	1,000.00	1112...	5.00	1107...	30th	1197 Fam.	5.00
990...	1.00	1113...	5.00	1108...	31st	1198 Fam.	5.00
991...	25.00	1114...	10.00	1109...	32nd	1199 Fam.	5.00
992...	90.00	1115...	50.00	1110...	33rd	1200...	5.00
996...	40.00	1116...	65.25	1111...	34th	1201 Fam.	25.00
997...	5.50	1117...	1.00	1112...	35th	1202 Fam.	30.00
998...	4.00	1118...	2.00	1113...	36th	1203 Fam.	30.00
1015...	25.00	1119...	400.00	1114...	37th	1204 Fam.	30.00
1017...	50.00	1120...	2.00	1115...	38th	1205 Fam.	100.00
1018...	4.15	1121...	5.00	1116...	39th	1206 Fam.	1.00
1019...	50.00	1122...	65.25	1117...	40th	1207 Fam.	25.00
1021...	10.00	1123...	40.00	1118...	41st	1208 Fam.	2.00
1022...	25.00	1124...	75.00	1119...	42nd	1209 Fam.	25.00
1023...	25.00	1125...	12.50	1120...	43rd	1210 Fam.	3.00
1027...	50.00	1126...	15.00	1121...	44th	1211 Fam.	1.00
1029...	40.00	1127...	47.50	1122...	45th	1212 Fam.	1.00
1030...	150.00	1128...	60.00	1123...	46th	1213...	10.00
1031...	1.50	1129...	5.00	1124...	47th	1214 Fam.	25.00
1032...	15.00	1130...	22.25	1125...	48th	1215...	25.00
1034...	5.00	1131...	400.00	1126...	49th	1216 Fam.	25.00
1035...	10.00	1132...	4.25	1127...	50th	1217...	25.00
1036...	5.00	1133...	65.25	1128...	51st	1218...	25.00
1037...	25.00	1134...	1.00	1129...	52nd	1219...	25.00
1038...	25.00	1135...	5.00	1130...	53rd	1220 Fam.	27.50
1039...	1.00	1136...	5.00	1131...	54th	1221...	25.00
1041...	5.00	1137...	5.00	1132...	55th	1222 Fam.	1000.00
1043...	5.00	1138...	5.00	1133...	56th	1223 Fam.	20.50
1044...	25.00	1139...	10.00	1134...	57th	1224 Fam.	2.00
1045...	5.00	1140...	5.00	1135...	58th	1225...	5.00
1046...	400.00	1141...	5.00	1136...	59th	1226 Fam.	2.00
1047...	75.00	1142...	5.00	1137...	60th	1227...	5.00
1049...	11.15	1143...	5.00	1138...	61st	1228...	5.00
1051...	40.00	1144...	5.00	1139...	62nd	1229 Fam.	10.00
1052...	2.50	1145...	5.00	1140...	63rd	1230 Fam.	4.16
1060...	2.00	1146...	5.00	1141...	64th	1231...	30.00
		1147...	5.00	1142...	65th	1232 Fam.	5.00
		1148...	5.00	1143...	66th	1233...	20.00
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		1152...	5.00	1147...	70th		
		1153...	5.00	1148...	71st		
		1154...	5.00	1149...	72nd		
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		1156...	5.00	1151...	74th		
		1157...	5.00	1152...	75th		
		1158...	5.00	1153...	76th		
		1159...	5.00	1154...	77th		
		1160...	5.00	1155...	78th		
		1161...	5.00	1156...	79th		
		1162...	5.00	1157...	80th		
		1163...	5.00	1158...	81st		
		1164...	5.00	1159...	82nd		
		1165...	5.00	1160...	83rd		
		1166...	5.00	1161...	84th		
		1167...	5.00	1162...	85th		
		1168...	5.00	1163...	86th		
		1169...	5.00	1164...	87th		
		1170...	5.00	1165...	88th		
		1171...	5.00	1166...	89th		
		1172...	5.00	1167...	90th		
		1173...	5.00	1168...	91st		
		1174...	5.00	1169...	92nd		
		1175...	5.00	1170...	93rd		
		1176...	5.00	1171...	94th		
		1177...	5.00	1172...	95th		
		1178...	5.00	1173...	96th		
		1179...	5.00	1174...	97th		
		1180...	5.00	1175...	98th		
		1181...	5.00	1176...	99th		
		1182...	5.00	1177...	100th		
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		1199...	5.00	1194...			
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以便設耳

EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
JULY, 1921

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

## CONTENTS

## PAGE

OUR FELLOWSHIP WITH CHRIST— <i>Short Annual Report</i> .....	99
CHINA INLAND MISSION CONFERENCE AT BUFFALO, N. Y. ....	102
BLESSING AFTER YEARS OF ASKING— <i>By Mr. M. H. Hutton</i> .....	104
THE WITNESS OF THE LIFE— <i>By Miss Leggat and Mrs. Talbot</i> .....	105
IMPEDED MEDICAL WORK— <i>By Dr. F. H. Judd</i> ..	106

## PAGE

A MISSIONARY'S LIFE IN DANGER— <i>By Mr. G. W. Gibb</i> .....	108
IN THE HANDS OF REBELS— <i>By Mr. C. H. Stevens</i> .....	108
A PROSPECTIVE RETURN TO CHINA— <i>By Miss Eva Anderson</i> .....	110
FAMINE CONTINUING .....	110
ARRIVALS, DEPARTURES, ETC. ....	110
EDITORIAL NOTES .....	111
DONATIONS .....	112

耶和華以拉

Jehovah-Jireh

MAJESTIC  
KWEICHOW

Photograph  
by  
Mr. Robert  
Powell





# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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Roger B. Whittlesey, Secretary at Philadelphia, Pa.

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Rev. John H. Strong, D.D., Baltimore, Md.  
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Rev. Robert Wallace, Toronto, Ont.

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235-237 School Lane, Germantown,  
Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices  
507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary  
Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
Union Secretary

## Local Centres

445 Granville St., Vancouver, B.C.  
Charles Thomson, Representative

70 Knickerbocker Building, Los Angeles, Cal.  
Ralph D. Smith, Representative

598 Princess Ave., London, Ont.  
F. A. Steven, Representative

6506 Ventnor Ave., Ventnor, N.J.  
Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders for publications may be directed to any of the above centres.*

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

## PRAYER MEETINGS on behalf of the WORK IN CHINA UNITED STATES

Albany, N.Y., Bible School, 107 Columbia St. .... 1st Thurs., 8.30 a.m.  
\*Bellingham, Wash., Alternately at Res., Mr. F. M. Mercer, 2132 Walnut St. and Res. Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St. .... 1st Thurs., 8.00 p.m.  
Bethel, Minn., The Baptist Church, Sec. .... Wed. after 1st Sun.  
\*Buffalo, N.Y., Res. Miss Quadlander, 562 East Utica St. .... 3rd Tues., 8.00 p.m.  
Burlington, Mich., Sec. Mrs. E. J. Smith, Baptist Parsonage. .... 1st Tues., 2.30 p.m.  
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave. .... 1st Mon., 7.30 p.m.  
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave. .... 3rd Fri., 8.00 p.m.  
Grand Rapids, Mich., Sec. Miss Nina Everett, 434 Charles St., S.E., Wealthy St. Bap. Church. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Isanti, Minn., Refer to Sec. Mrs. F. L. Russell, at various homes. .... 3rd Thurs., 2.00 p.m.  
Laurium, Mich., 1st Bap. Church, Sec. Mrs. Ed. J. Lee. .... 2nd Thurs., 7.30 p.m.  
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave. .... 1st Tues., 8.00 p.m.  
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave. .... 2nd Mon., 7.45 p.m.  
Mound, Minn., Res. Mr. F. E. Tallant. .... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown. .... Each Fri., 8.00 p.m.  
Church of the Atonement, Chelten Ave., Germantown. .... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Port Huron, Mich., Res. Rev. G. H. North, 1214 12th St. .... 2nd Thurs., 2.30 p.m.  
\*Seattle, Wash., Y.W.C.A. .... 2nd Tues., 7.30 p.m.  
St. Paul, Minn., Refer to Mrs. H. C. Payne, 888 Charles St. .... 4th Thurs. afternoon  
Sherwood, Ore., Res. Dr. Fosner. .... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2050)  
Brookes Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Hope Congregational Church, 1646 Semple Ave., Rev. J. Best. .... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Bartmer, Aves., Rev. R. L. Evans. .... Each Wed., 8.00 p.m.  
Res. Mrs. Carrie C. Koch, 5601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabanne Library, Union and Cabanne Aves., Miss M. J. Mathis. .... 4th Sat., 4.00 p.m.  
\*Res. Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 p.m.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe. .... 1st Tues., 8.00 p.m.  
Res. Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
Res. Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res. Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brookes Bible Institute, 2051 Park Ave., (various countries including China) .... 2nd Sat., 7.30 p.m.

### Superior, Wis.

Res. Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.

### Tacoma, Wash.

Res. Mrs. Billington, 811 So. Junett St. .... Each Mon., p.m.

### Ventnor, N.J. (Atlantic City).

\*Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.

### Worcester, Mass.

Res. Mrs. H. J. Leland, 18 Oxford St. .... Each Sat., 4.00 p.m.

## CANADA

Bolsover, Ont., At various homes. Sec. Miss A. M. McRae, R.R.I.

Brechin, Ont. .... 1st Wed., 3.30 p.m.

Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787).

Res. Mr. Thos. S. Hughes, 212 17th Ave. W., (Phone M1652). .... 1st Mon., 8.00 p.m.

Res. Mrs. A. McLeod, 2110 9th Ave. E., (Phone E5214). .... 2nd Mon., 8.00 p.m.

Res. Mr. J. R. Morris, 901 17th Ave. N.W., (Phone M9065). .... 3rd Mon., 8.00 p.m.

Res. Mr. T. H. McCrea, 909 5th Ave. W., (Phone M9255). .... 4th Mon., 8.00 p.m.

Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty, Armdale. .... 2nd Mon., 3.15 p.m.

Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.). .... 1st Wed., 8.00 p.m.

\*London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... Each Fri., 3.30 p.m.

Montreal, Que., Res. Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.

Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.

Scudner, Ont., Sec. Mr. George E. Pegg. .... 1st Tues.

Toronto, Ont.  
\*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.

Vancouver, B.C., Refer to Rev. Chas. Thomson, C.I.M. Representative, 445 Granville St.  
\*Bible Training School, 356 Broadway West. .... 2nd Fri., 8.00 p.m.  
\*Vancouver West, B.C., Union Church. .... 3rd Wed., 8.00 p.m.

\*Victoria, B.C., Refer to Sec. Mrs. Jas. Lauderdale, 148 So. Turner St., (Phone 1212V). .... 1st Tues., 8.00 p.m.

Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.

\*Meetings which are definitely devoted to the China Inland Mission alone.





## Our Fellowship With Christ

The Short Report of the China Inland Mission, presented at the Annual Meeting in London, May 10th, 1921

*"That I may know Him, and the power of His resurrection and the fellowship of His sufferings" Philippians 3:10*  
*"Be thou a partaker of the afflictions of the Gospel"—2 Timothy 1:8.*

LOVE craves for fellowship, since fellowship is love's reciprocity. Turn where we will in the New Testament, we find fellowship one of the great diapason notes in the music of the Gospel. When Jesus Christ began His work He appointed twelve, that they might be *with* Him, and in the prayer with which He closed His active ministry, He prayed that those whom the Father had given Him might be *with* Him, to behold His glory.

And the Apostle Paul, taking up the same strain, compounds his nouns and verbs with the same preposition "with" in order to compass the whole range of Christian experience, from the being crucified-with Christ to the reigning-together-with Him. Life here or hereafter was nothing to the Apostle apart from fellowship with Christ.

Now, since the Cross is the revelation of the very heart of God, there can be little real fellowship where suffering is rejected. The most sacred sphere of all fellowship is in that which borders on or enters into the realm of sorrow. It was doubtless this that made the Apostle Paul yearn to know the fellowship of Christ's sufferings. And the same truth was recognized by the Apostle Peter when he wrote: "Inasmuch as ye are partakers of Christ's sufferings, rejoice."

It is this sacred fellowship, unrecognized by the world, which has made men and women take pleasure in weaknesses, in injuries, in necessities, in persecutions, and in distresses for Christ's sake. It is this that has given to life a new value. To those who gladly count all things but loss for the excellency of the knowledge of Christ, this world's standards have largely ceased to rule, for to gain Christ, to know Him and His fellowship, are beyond price.

In the past year, of which we speak, fellowship in suffering has been a marked feature. But while the sufferings of Christ have abounded in an exceptional degree, so, thank God, have also the consolations.

There has been famine on a scale sufficient to stagger the imagination, entailing no little painful service for those called to work among the sufferers. There have been earthquakes which have literally made areas of many thousands of square miles comparable to a

vast battlefield with killed and wounded. Cities and villages, by the score, have been devastated, as though subjected to a prolonged bombardment; heavy damage has been done to Mission premises, and great strain entailed upon the workers in these centres. There has been the suicidal continuance of civil strife, embarrassing the work and imperilling the workers. The horrors and barbarities of armed brigandage have continued, two missionaries actually being carried off into captivity. One or two Mission stations have been sacked, while plague, cholera, and persecution have prevailed in other places.

All these painful and trying conditions have been endured at a time when the Mission was passing through financial trial such as it has probably never before experienced in its history. Only conscious fellowship with Christ, in all these experiences, has made it possible not only to endure, but to endure gladly. Cares and crosses daily borne, have been hallowed and glorified by the knowledge that they were not self-sought, but permitted as part of that fellowship divine into which we have been called.

### THE FELLOWSHIP OF THE MISSION

All who have joined the fellowship of the Mission since its formation in 1865 have done so knowing full well that they must "be prepared to live lives of privation, of toil, of loneliness, and of danger, . . . to live in the interior, far from the comforts and advantages of society and protection." It is not that these things have been courted, but because the work of the Mission could not have been done on any other basis. And the fellowship, with all its trials, is one that not many who have known it would be without.

During the past year fifty-seven new workers joined the ranks of the Mission. Of these, forty were "members,"—twenty-two from Great Britain, seven from North America, four from Australasia, while seven were either accepted in China or re-admitted into the fellowship of the Mission. Of the seventeen "associates" two were from Germany, eight from Sweden, four from Norway, and three from North America. We regret to record that of the fifty-seven new workers, only fifteen were men, nine of these being members and six asso-



ciates. Allowing for the loss of eight by death and twenty by retirement on the grounds of health and family claims, these figures bring the total number of workers connected with the Mission on the 31st of December, 1920, to 1110, of which number 782 were members and 328 associates. These figures are the highest in the Mission's history. These workers were located at 243 central stations with approximately 1580 outstations. As an evidence of enlargement, it may be recorded that during the last six years 16 new stations and 574 outstations have been opened.

#### THE FELLOWSHIP ABOVE

During the past year, 1920, eight workers in all were removed from our ranks by death, two of these, Mrs. J. W. Stevenson, the aged widow of the late Deputy-Director of the Mission in China, and Mrs. Marcus Wood, having been for some years resident in England. The names of the other friends are:—Mrs. R. H. Mathews, Miss E. L. Giles, Mrs. Wm. Richardson, Miss F. Sauzé, A. Bland, R. L. McIntyre.

No statistics can ever gauge what the Mission has been privileged to do and suffer for the sake of God's work in China. Much of the trial is necessarily unknown and unknowable on earth, but none, we rejoice to believe, is unrecognized or unrecorded above. We have, however, looked through our records to ascertain how many have actually died in the ranks of the Mission from the commencement, and find the number to be approximately 360 persons, not a few of whom have had a long and active ministry, while with others life has been cut short by sickness. In addition, sixty-four have suffered death from violence at the hands of those they sought to bless. For all these who have joined the great fellowship above we give God thanks. Though earth is the poorer for their absence it is the richer for their ministry.

#### FINANCIAL EXPERIENCES

The financial experiences of the year have been altogether unique in several directions. Never has the Mission had so large an income when estimated in gold, never has the Mission known greater financial trial, and never has any year shown such an extraordinary variation in the matter of exchange.

Let us first report the Mission's income from the various sources, according to the gold standard of the home countries:

Received in Great Britain .....	\$226,582.71
Received in United States and Canada .....	173,219.59
Received in Australasia .....	39,018.13
Received in China .....	107,642.95
	<u>\$546,463.38</u>
Received in China for Associate Missions .....	208,412.56
Total .....	<u>\$754,875.94</u>

For the sake of comparison we give the equivalent figures for the previous year, 1919, from which it will be seen that there was an increase in every country except in Great Britain:

Received in Great Britain .....	\$294,116.90
Received in United States and Canada .....	151,878.11
Received in Australasia .....	36,729.68
Received in China .....	73,213.32
	<u>\$555,938.01</u>
Received in China for Associate Missions .....	155,719.91
Total .....	<u>\$711,657.92</u>

These figures show, thank God, a total increase of

\$43,218.02. Such figures in themselves are remarkable, but when taken in conjunction with the experiences of other years they are more noteworthy still. So striking



THREE YOUNG SCHOLARS MEMORIZING THE (CHRISTIAN) "THREE CHARACTER CLASSIC" AND, IN TRUE CHINESE FASHION, RECITING AT THE TOP OF THEIR VOICES, IN PROOF OF THEIR DILIGENCE, NOTE THE TATTERED CONDITION OF THEIR BOOKS

Photograph by Mr. W. F. H. Briscoe

have been the mercies of the past few years that it will be worth while recording here the incomes of the last seven years, from 1914 to 1920 inclusive:

Year	Total Income	Increase on Previous Year
1914 .....	\$411,633.84	
1915 .....	439,396.04	\$ 27,762.20
1916 .....	462,284.37	22,888.33
1917 .....	560,504.92	98,220.55
1918 .....	599,716.06	39,211.14
1919 .....	711,657.92	111,941.86
1920 .....	754,875.94	43,218.02

Total Increase .....

\$343,242.10

Can any devout person consider these remarkable figures without being filled with wonder, love, and praise? Amid many noteworthy experiences in the Mission's history we do not know that there are any figures more striking than these. We can only bow our heads and worship. With the Psalmist we say:

O give thanks unto the Lord, call upon His name;  
Make known His doings among the peoples.  
Sing unto Him, sing praises unto Him;  
Talk ye of all His marvellous works.

But it would not be recording the whole truth if we closed our record here. Though God provided manna for His people in the wilderness He nevertheless suffered them to hunger, that they might know that man doth not live by bread alone. And this, also, has been the experience of the Mission. As already mentioned, while the Mission has never had a larger income in gold, it has never had greater financial trial. This has not been because of the increased cost of living, though that has affected the Mission, but chiefly because of the exchange. We venture to say, without fear of contradiction, that no Mission has been so seriously affected by exchange as has the China Inland Mission, and that simply because all its work is in China where the exchange problem has been most acute. The more remarkable, therefore, does the Mission's salvation appear.

By comparison of the incomes and exchanges of the last few years it is shown that as the exchange has rapidly gone against the Mission so the income has



rapidly increased in the Mission's favor. The signal evidence of God's care in all this demands our worshipful acknowledgment, but while the increase of income has been approximately 123 per cent., the exchange has been adversely affected by approximately 175 per cent., so that it has much more than nullified all the increase.

If to what is mentioned above it be added that transportation expenses—to refer to one item only, and that a very heavy one, running into thousands a year—have increased to almost three times as much, it will be recognized, as we have said above, that the year's experiences have been altogether unique, showing on the one hand the highest income in the Mission's history, one room, five have absolutely no covering for the night at all, one has a sack, and one half a pair of trousers. Still and on the other hand a time of unprecedented trial.

To sum up briefly the financial experience of the year, we confess with thankful hearts that the Mission has never received more signal proofs of God's care, though at the same time it has never known so prolonged and exacting a period of financial strain. The work has been maintained, but only by much personal trial, by delayed furloughs, by permitting some dilapidation to Mission premises, and by other economies which have imperilled efficiency. We have passed through deep and difficult waters, but in God's mercy they have not been permitted to overflow us. Through all these trying months conscious fellowship with Christ has brought strength and joy. We have rejoiced that we have in some small measure been permitted to have fellowship with Him who for our sakes became poor that we, through His poverty, might be made rich. And we have realized through our very difficulties, as we otherwise possibly could never have done, that He has fulfilled His promise never to leave or forsake the helpless soul that trusts in Him.

#### BAPTISMS

Perhaps the most painful reflection concerning the past year is the fact that, judged by visible results, it has not been as fruitful as we had hoped. The last few years have been characterized not only by a growing income, but by a marked increase in the number of baptisms, 1917, 1918, and 1919 having in each case constituted a new record. We deeply regret that this is not so with 1920. Looked at from the human point of view there are not wanting adequate reasons for a decline. Civil strife has increasingly affected the land, and in not a few areas made country work almost impossible. As for the work among the tribes, so fruitful in recent times, it has in some cases been temporarily suspended through the taking captive of the workers, the looting of Mission stations, and the terrorizing of the people. Further, the officials in some cases have prohibited the missionaries from returning to their posts. Again, the famine and other adverse circumstances have, not unnaturally, disorganized regular work. Instead, therefore, of reporting more than six thousand baptisms, as we have been privileged to do the preceding two years, we are only able to record 4,353.

Though these figures are by no means discouraging, it would not be right to be satisfied with them, but rather to regard them as constituting a call for more prayer, lest the adversary should get an advantage in these days of disorder. Should we not pray for such

a manifestation of God's power "that like mighty winds and torrents fierce" He may "opposers all o'er-run?" Is it not God's will that where sin abounds grace should much more abound? And so we pray that the Lord may look upon these threatenings and grant unto His servants to speak the Word with all boldness while He stretches forth His hand to heal, and that signs and wonders may be done in the Name of His holy Servant, Jesus.

#### TRIAL AND TRIUMPH

A few selections from the reports of the year will help the reader to visualize the actual conditions under which the work has been carried forward. Despite many distressing and trying circumstances, grace has continued to triumph over these.

Let us first take a glimpse at the area affected by the famine, where twelve China Inland Mission men have been officially set apart to help in relief work, and where a number of women are also actively engaged in similar service. Miss Agnes Clarke writes:

This winter is the severest on record for fifty years. The thermometer has been registering 11 degrees below zero, or 43 degrees of frost. One of our helpers, just returned from a visit to a stricken part, was telling us that in two small hamlets over forty have been frozen to death during the last few days. He had seen for himself how those frozen to death are often found with their arms still hugging their frozen bodies, while those who have died from starvation often bear traces of crying ..... In one district, through eating poisonous roots and leaves, many are dying from a painful kind of dropsy, which is fatal in two or three days..... fail to describe the conditions. Out of seventeen sleeping in other woman, wearing her husband's garments who has had to give her son away, has another little one on the way, and has not a rag for it.....

Hwailu now appears a hive of work. The last two days, wheelbarrows have been creaking into the front court, bearing great sacks of coarse grain—forty tons of it, a handsome gift from the Shanghai Relief Society.

From the famine area let us pass to that district devastated by the earthquake. The loss of life varies from one million, a Chinese official report, to one hundred thousand, a conservative foreign estimate. These figures take no account of the hundreds of thousands who have been wounded and made destitute. In Ping-liang, one of the Mission stations which suffered severely, when the first great shock came it sounded as though all the artillery of heaven had been let loose, while the floor and earth seemed as if they were big waves. In the city and immediate district some two thousand persons were killed, and half the buildings were destroyed. In the country, hills flowed down and buried villages and hamlets, while many were swallowed up through the opening of the earth.

In a letter written by Mr. G. Tornvall he tells of twenty-one cartloads of very severely wounded people having been sent by the official to the Mission "hospital," though there is no fully qualified medical man to render aid. At the same time the city and districts are suffering from the shortage of food, owing to large quantities of grain having been buried and lost through the earthquake.

From these northern districts of famine and earthquake let us pass to the southwest, to the hills of Yunnan, where the great work among the tribes exists. There, in the early part of the year, Mr. Gowman and Mr.





A CONTRAST IN BLACK AND WHITE: A LITTLE NOSU BOY OF YUNNAN WITH STANLEY PORTEOUS, THE SON OF MR. AND MRS. GLADSTONE PORTEOUS. THE LATTER SAID "THE WOBBERERS TOLE HIS KNIFE, HIS FINE AND HIS WATCH NAUGHTY WOBBERERS." BUT THESE LOSSES WERE SOON MADE UP BY A FRIEND AMONG THE MISSIONARIES.  
Photograph by Mr. George H. Beeth

fancy. In this way Mr. and Mrs. Gladstone Porteous lost practically all their possessions. Writing of these things, Mr. Porteous said: "We can now have fellowship with the Christian Nosu, as we have suffered for the Gospel's sake as well as they." Compelled to leave this exposed station, they remained as near as permitted to the tried tribal Christians.

Yet the work goes forward and the workers write sometimes almost humorously of their perils. Concerning the work on the Chinese-Tibetan border, Mr. Edgar states that that region is peculiarly turbulent. On one occasion he found himself in the midst of a brigand band five hundred strong, and all well armed. In sheer desperation he began to sell books, and, strange to say, a number were bought by the brigands. On another occasion, when cholera was rife, eight or nine men died within a radius of two hundred yards of the temple where he spent the night. He himself was taken ill though happily not seriously.

Space will not permit us to tell of the way in which women missionaries have faced robber bands to intercede for Christians taken captive, or how they have been let down over the city wall to act as intermediaries between contending armies. In not a few cases church members have been kidnapped and the prayers of a praying church have been answered in their deliverance.

Persecution has, we also regret to say, broken out afresh in recent times, making life almost intolerably hard for some of the Christians. The majority of the tribesfolk are, for instance, simple farmers tilling rented land, and the landlords, taking advantage of the present lack of government, have demanded that their tenants shall cultivate the poppy. At first the landlords were satisfied with an increase of rent from their Chris-

Metcalf were ried off by armed brigands, while Mrs. Gorman and her child were left in painful anxiety in the looted Mission station, Taku. In another Mission station among these hill tribes, Sapushan, fire destroyed all the grain, goods, and clothing of the people, and all the possessions of Mr. Arthur Nicholls, the missionary. Shortly after this loss the brigands raided the Mission premises at Solowu, taking everything which pleased their

tian tenants, but, subsequently, when it became certain that the opium traffic would not be forbidden, they became more exacting, and now require a largely increased rent, and in many cases demand that it be paid in opium, and not in silver. Such conditions make it very difficult for the Christians who have kept their hands clean of opium. Some have tried to rent land elsewhere but have been unsuccessful.

Another form in which the Christians have suffered persecution is illustrated by the report from Yuanchow, Kiangsi. Here the persecution has taken the form of a boycott. In one centre, a large market town, the Christians and inquirers have refrained from contributing to the rebuilding of a temple, with the result that on market days gongs have been beaten prohibiting the people buying from or selling to the Christians. Any who sell to or buy from those attached to the church are taken to the temple, where they are fined large sums of money. This has created a very serious situation for the Christian merchants, as well as for the Pingkiang Christians and inquirers.

#### THE HIGH PRIVILEGE OF FELLOWSHIP

Though it may be, through the weakness of the flesh, that we are put to grief at times by manifold trials, should we not rejoice exceedingly if we realize the high privilege of fellowship with Christ in the great work of the Gospel? "Unto me," said the Apostle Paul, "was this grace given to preach unto the Gentiles the unsearchable riches of Christ." "People talk of the sacrifice I have made," said Livingstone. "Can that be called sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay? Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and the bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought. It is emphatically no sacrifice; say, rather, it is a privilege."

Is it not more of such living that the world needs to-day? Preaching by itself cannot save the world. The Gospel of the Cross must be lived, not merely preached, if it is to be understood. Would that we could appreciate as we should the obligation and the privilege of being crucified with Christ and of laying down our lives for the brethren. Had we more love for God and man, should we not welcome the opportunity of so doing? As the author of "The Imitation of Christ" wrote nearly five hundred years ago:

Great is love, and a great good in every way; for it alone maketh every burden light, and every rough place smooth.

For it carries a burden without being burdened, and makes all that is bitter sweet and savory.

The noble love of Jesus spurs us on to great things, and excites us always to long after that which is more perfect.

Love feels no burden, thinks not of labors, would willingly do more than it can, complains not of impossibility, because it thinks that it may and can do all things.

It is equal, therefore, to anything; and it performs and bringeth many things to pass, where he that loves not, faints and fails.

My son, thou art not as yet a valiant and prudent lover. Why, O Lord?

Because for a little opposition thou fallest off from what thou hast undertaken, and art too eagerly seeking consolation.

A valiant lover stands his ground in temptations, and gives no credit to the crafty persuasions of the enemy.



# China Inland Mission Conference at Buffalo, N.Y., June 1-5, 1921

By Rev. E. A. BROWNLEE

SEVERAL months before it was determined to hold no China Inland Mission Conference at Niagara-on-the-Lake this year, the Rev. F. A. Steven of London, Ontario, was in communication with interested friends in Buffalo with a view of holding a series of meetings in that city, under the auspices of the Mission, some time during the early summer. When it was finally decided, for the time being at least, to discontinue the Niagara gathering, increased interest began to centre around the proposed conference in Buffalo, plans for which finally culminated in five days of meetings, from June the first to the fifth.

The marked success this conference attained amply rewarded the faith and foresight of its promoters. Perhaps it might rather be said that the hand of the Lord was very manifest, guiding events to a gracious and propitious issue. A spirit of hearty Christian fellowship was present throughout. The attendance was also encouraging, at some of the evening meetings as many as three and four hundred being present.

The place of meeting could scarcely have been better chosen. The conference convened in the centrally located, well-appointed auditorium of the City Mission (formerly the Asbury M. E. Church). Through the kindness of the directors, the entire equipment was gratuitously placed at the disposal of the Mission. The co-operation of the Superintendent, Mr. Edward E. Clark, and his assistant, Mr. Williams, was most hearty and sincere. These two brethren, by their kind, courteous helpfulness, rendered a great service to all.

Pastor Herbert Mackenzie of Cleveland, and Rev. Andrew Irmie, pastor of the Indian Road Baptist Church of Toronto, were the two devotional speakers outside the Mission membership. The messages these brethren brought to their hearers were pointed and practical. None could get away from the personal application of the truth so plainly put.

The Mission was represented by Rev. and Mrs. F. A. Steven of London, Ontario, Rev. J. D. Cunningham of Szechwan, West China, Miss M. E. Soltau, matron of the Mission hospital at Kaifeng, Honan, and Miss M. Darroch, of Ninghai, Shantung, missionaries at home on furlough; and Rev. E. A. Brownlee, the Secretary of the Mission at Toronto. Many phases of the work were presented, and we trust, not without definite result in the hearts and lives of those who heard. If rapt attention is any criterion, the Lord must have been at work in the hearts of many.

In few cities has the China Inland Mission so loyal and enthusiastic a band of friends and helpers as in Buffalo. The whole-souled interest of all these was manifested in the unstinted support they gave to every phase of the Conference. Their homes were thrown open in a most hospitable way for the entertainment of the Mission's representatives, while between sessions they could not do enough to make enjoyable the missionaries' sojourn in their city. If names were mentioned, some might be inadvertently omitted, but the Lord knoweth them every one, and will assuredly reward them according to the kindness of their hearts.

No less striking was the willing co-operation of a number of Buffalo pastors and religious leaders. They attended the meetings and made their presence known by taking part in Scripture reading and prayer on the conference platform. Several threw open their pulpits to the Mission's representatives, while others made openings for Conference speakers at Sunday School or Bible Class gatherings. Some of the Mission speakers gave as many as five or six addresses on Sunday, June the fifth. This hearty spirit of Christian fellowship was a blessing deeply appreciated.

One of the most gratifying features of the Conference was its distinctly evangelistic tone. Particularly on Saturday and Sunday evenings the evangelistic note was struck. Together with the missionary message, the speakers presented the old, old Gospel story, followed by a definite appeal to the unsaved. It is recorded with thankfulness that during the Conference at least thirteen souls expressed a desire to know Christ and were personally dealt with to that end. What could be more fitting at a missionary conference than to see sinners on their knees, pleading for mercy and pardon?

During seasons of prayer at the Conference, the petition was often presented that the Lord would call forth some of the young men and women in attendance to lives of service for Christ in China. A number of promising young people showed manifest interest. Prayer is asked that some of these, if the Lord so will, may devote themselves to the task of helping to carry the Gospel to the spiritually destitute millions of China.

As the Conference drew to a close, one heard, on every hand the sentiment expressed: "We want you to come back again next year." In view of the manifest blessing of the Lord realized on this occasion it would be difficult to do otherwise than listen to the appeal. If it be the Lord's will we trust an annual China Inland Mission Conference at Buffalo may be a permanent arrangement.



A YUNNAN CAFETERIA UNDER AN UMBRELLA BESIDE A MUD WALL. AT THE LEFT (IN TROUSERS AND WITH HAIR DOWN HER BACK) IS A YOUNG GIRL. THE UNIFORM WITH CAP (CUSTOMARY BOTH IN CHINA AND JAPAN) MARKS A SCHOOL BOY. THE SMALLEST PATRON SHOWS THE EARLY PROFICIENCY OF THE CHINESE WITH CHOPSTICKS

Photograph by Mr. George H. Booth





THE MISSION HOUSE AT PANGHAI, PROVINCE OF KWEICHOW. MR. AND MRS. HUTTON (AT RIGHT) IN THE GARDEN WITH MRS. POWELL (BENEATH THE PALMETTO TREE)  
 Photograph by Mr. Robert Powell

## Blessing After Years of Asking

By Mr. M. H. HUTTON, Panghai, Kweichow

OUR annual meetings were fixed for three days (February 12-14), but God purposed otherwise for we finally held four days and five nights of meetings.

Forty or fifty of our people came in a day earlier than expected. Although the folk themselves said they had made the mistake I was fully convinced, after prayer, that no mistake had been made, but God was leading in a new way.

As I was praying for adaptability to these circumstances, God led me to take "Holiness" for my subject for the extra day. "Be ye holy as your Father which is in heaven is holy." "And there shall in no wise enter in anything unclean."

Though I had already waited upon God for topics for the addresses at these annual meetings, yet, quite contrary to my preparation, the main trend of thought became "Holiness." And this subject dominated every meeting, the seven o'clock prayer meeting, the eleven o'clock and three o'clock public meeting, also the afternoon women's meeting, and the communion service. I was conscious myself, of being controlled by the Holy Spirit, but when His mighty convicting power began to work among the people, how our hearts filled with joy and praise, and our eyes welled with tears, as we saw what we have longed for and prayed for all these years.

Thirty or so of our members and inquirers were convicted of sin; some of stealing, others of gambling, drunkenness, wine making, sweet wine drinking, dabbling in law suits, opium growing and many other sins. These publicly confessed to sin and asked for the cleansing power of the Blood which cleanseth from all uncleanness. How it rejoiced our hearts to see one after another stand up in the assembly of from two hundred to three hundred persons and openly confess sin and seek pardon.

This work of the Spirit began at the first meeting of the extra day of meetings, and continued throughout the four days, up to the very morning the company scattered for their homes among the hills.

At our Lord's Day seven o'clock prayer meeting the Holy Spirit was again at work, and quite a few confessed to the breaking of their vow, made some two years ago, to hold daily family worship in their homes. Now, thirty or more have either made or renewed this vow. Please pray for these members and inquirers as they observe this all-important custom.

But, the signs of the work of the Holy Spirit which gave us most joy were those evidenced day after day, as men, women and lads to the number of twenty-six, without any emotion or excitement, but with soberness and under the conviction of sin and of their need, publicly confessed their desire to serve the Lord Jesus Christ. Of these, some have been under the Gospel's influence for years. One young lad said: "Never until to-day have I felt any real desire to be the Lord's." Others were comparatively newcomers—but all boldly confessed Christ.

In the midst of these our joys, it saddened our hearts to see our ex-evangelist fighting against the conviction of the Holy Spirit. He was moved and stood up, but instead of confessing sin as I truly believe the Spirit wanted him to do, he fussed around, excusing and yet accusing himself, publicly. Oh, how my heart ached for him! Since then he has not attended the meetings very often.

Ever since my coming to Panghai, eight or nine years ago, I have longed and prayed to see such a work of the Spirit here. Oftentimes when reading of blessing in other places I have gone aside and pleaded with tears that such a time of revival might be seen here. How we rejoice and thank God for this manifestation.

One man who was led to give over his opium pipe was at our last Lord's Day meetings. I asked him how he had fared since he decided to cleanse himself of the pipe for Jesus' sake. And you will understand the thrill that passed through me as I heard him say (with beaming face): "Never since I burned my pipe that night have I desired to return to it, for at any suggestion of it the thought of Jesus and His word, 'Be ye holy,' has been more than my sufficiency."



This man began to smoke at twelve years of age and is now fifty-three years old. Up to last month he was the most notorious slave to the pipe for miles around his district. "The Blood, the precious Blood, breaks the power of cancelled sin and sets the prisoner free!" Oh, that more of our Christians at home and in heathen lands would prove it so.

This year's annual meetings were the greatest success of any held so far. The daily meetings had an attendance of two hundred and fifty to three hundred, and at the lantern lectures there were five hundred present. Our newly enlarged chapel was filled to its limit and the men's and women's sleeping apartments on the Mission compound were taxed to their utmost. Our newly built house will have to be enlarged within a few years if this work continues and the Lord should tarry.

We have just opened another new outstation, making five to be attended to from Panghai. The last week or so, the Donghsia believers have erected their

chapel and now we hear the Christians of our Nanhua outstation are talking of buying land to erect a chapel.

When we think of all this forward movement and of the work of the Holy Spirit and our having to leave here soon—alas! without a prospect of any one else coming to relieve us whilst at home on furlough—our hearts are pained beyond words. Panghai and its people have been sadly neglected in the early years, but for the past thirteen years since Mr. and Mrs. Powell and ourselves have been resident here the interest has gradually grown. Now it seems as if no one is forthcoming for this work among a timid and persecuted people. Please join us in prayer for God's special care of this work.

And may I ask prayer for the people of Panghai? In spite of all the blessings of the Holy Spirit and growth in the work generally, only one from Panghai confessed to sin and decided for Christ. All others were from our outstations. We have only one church member here at Panghai, all others are from distant villages.

## The Witness of the Life

By Miss LEGGAT and Mrs. TALBOT, Taiho, Anhwei

LAST October our evangelist, Ko San-chen, was called to be "with the Lord." His influence was very marked in the strengthening of the faith of some of the believers, and he was also a strong force in withstanding Mohammedan opposition to the church.

One of the most beautiful instances of the grace of forgiveness took place in regard to Ko's death and burial. A man named Chang Yi-deh cared for and nursed him in the absence of his wife, and also attended to all the matters concerning the funeral. When one remembered that on coming to Taiho we heard that the Ko family were trying to cause trouble in connection with a proposed marriage between Mr. Chang's second son and the daughter of another church member, one marveled at the grace given to forgive and forget the wrong done. Truly love triumphed, and the heathen neighbors testified to the power of the Gospel in the manifestation of the Spirit of Christ Jesus in Mr. Chang's ministry to the dying evangelist. These conquests of the Cross of Calvary in the lives and conduct of individual believers, are the infallible proofs of the power and presence of the Holy Spirit.

One Lord's Day, at the close of the morning service, I was speaking to an old lady also named Chang.

"Can you suggest a remedy for a physical trouble?" she asked, at the same time giving me a detailed list of the symptoms.

"Yes!" I said. "Prayer."

"That is so," she replied. "Pray, and you have God. No prayer, no (personal) God."

Her utterance of such important truth concerning prayer impressed me, and I found myself repeating her words, once and again. As many times before, I lifted my heart in praise and thanksgiving to God for the wondrous truths revealed unto "babes."

This woman, not yet in the church—that is, the visible church—has learned more of the art of prayer than many. She and her son bring everything to God in prayer—temporal supplies, straying cattle, illness, etc. She knows no difficulties because she brings them

to God. Doubtless her example is a great stimulus to her son, who is one of the brightest Christians here. Mrs. Chang will, D.V., soon be baptized.

The joy of knowing that the experience of prayer is leading the people to have direct dealings with God, is very great. Even the children are learning. Owing to some oversight, one of our little boarders in the girls' school has been sorely tried in regard to her supplies of flour and bread. Possibly the New Year celebrations crowded out of the minds of the busy parents at home the thought of the little girl waiting for grain at school. However it happened we do not know, but "Fertile" was left with a few sweet potatoes and very little flour.

On my way to the schoolroom I went to the kitchen where the cooking pot was boiling merrily. Lifting the cover I was surprised to see a porridge of potatoes only, and inquired the reason.

With some effort, but also with a splendid control of the will, the two boarders who were there said, "We are just taking potato gruel."

Probing into the matter, I found, with the usual delicacy of Chinese courtesy, they had concealed from me the fact that the meal barrel was empty.

By sending a special messenger, and writing a note, we soon put into operation a few ways by which supplies were forthcoming. But it was most touching at dinner to-day to hear a knock at the door and to see "Fertile" with an apron full of bread, and to hear her say: "My bag of flour has come."

Then indeed the tears fairly streamed down the sweet wee face, and she added, "And see! God has answered prayer and sent me a new dress. I wanted one so badly."

"Well, run away," we said, "and make a good thick basin of dough strips. You surely deserve it."

Turning to one another, we said, "Life—and a living faith in God."

This morning our dear Wang Ta-sao, who has been with us six years, came back from her home eating a piece of black bread. "See," she said, "It tastes good."



Yesterday she gave two hundred cash to the Famine Relief Fund, saying when she handed it in, "I should like it to be one thousand cash like Mr. Liu" (a well-to-do official).

We have been able to visit quite a number of our scattered country members, and have been greatly cheered by the signs of the Holy Spirit's work among them. Out in the wheat fields we met a woman inquirer, and when we were talking to her about prayer, she said, "I do not know very well how to pray, but I lost the silver ornament out of my hair for a whole forenoon, and asked the Lord if He would show me where it was, and lo, I found it. Is that prayer," she asked, "just to tell Him anything that is in the heart?"

We had the joy, sometime ago, of receiving three new members into Church fellowship. One, Mr. Chang, twenty-five years of age, has learned to read his New Testament since he gave his heart to the Lord, and he has brought his dear old mother to the Lord. Every evening he conducts family worship, and very often gathers in some ten or twelve boys from the village, teaching them texts and hymns. He seems wonderfully taught by the Holy Spirit, and told us of several answers to prayer which had greatly strengthened his faith in God.

One morning Mr. "Ox," who was met near the street chapel, was full of praise for answered prayer. The night before, Mrs. "Ox" became suddenly ill and he got up, made her a hot drink, and prayed to the Lord to heal her. His prayer was heard and answered. He has just recently removed to a new house, and extended a very warm invitation to come and see it, as it was decorated with texts. No false gods had any place in his house now since he had learned to know Jesus; and yet neither this man nor his wife care to come to worship God with us on the Lord's day. There are so many like him here! It is heart-breaking.

We think there are more believers in the Lord outside of the church in Taiho than inside of it. We sometimes fear that possibly there may be practices here by the Mohammedans, who form nine-tenths of the population of this city, somewhat akin to the "mark of the beast," and probably those who came openly to worship might be caused to suffer in business. But then again, if people truly love the Lord they should be willing to suffer loss for His dear sake. Well, whatever the reason may be, we must leave it all with Jesus, and just go on steadily sowing the good seed.

The villages all around Taiho seem to ring with the name of Jesus. Often children come scampering over the fields calling to us to stop, and when they reach us breathless say, "Please give me Jesus." It is their way of asking for a tract.

## Impeded Medical Work

By F. H. JUDD, M.B., Jaochow, Kiangsi

THE number of outpatient treatments (8,756) is about 2,000 in advance of last year, but the inpatients (392) fall about 50 short, and the number of operations performed (360) is correspondingly less. This is partly due to the closing of the hospital (though

outpatients were seen) during two and a half months of the summer, while we were away. Our absence was prolonged by my own illness, which while it had its disadvantages, necessitated our going to the Kuling mountains with its numerous compensations. During the winter months we had no Chinese assistant, but in March Dr. Wu, who had been trained in Dr. Main's (C. M. S.) Hospital in Hangchow, joined our staff, and we have taken one or two more lads, one to train as a nurse, the other as a dispenser. The students have not made the progress expected of them for they evidently think medical knowledge and skill can be casually picked up instead of being acquired by persevering study. Most of them too have been seriously ill during the summer, and one of the most promising has developed progressive myopia necessitating almost complete cessation of bookwork. While writing this, another who has been here over two years, has decided that owing to family affairs and his unconverted father's persistent wishes he must give up medical studies and return home. We are very sorry to lose him, but pray that God will use him to the conversion of his family. We still hear good reports of the Christian life and medical work done by those who have left us after completing their course, for which we thank God.

The constant pressure of church work and hospital general management, want of efficient assistance, and consequent lack of energy and confidence in ourselves have frequently prevented more advanced work and major operations being undertaken. Thank God the comparative small number of the latter which have presented themselves this year has diminished the pain which their refusal entails both to the patient and ourselves. You can imagine something of the mortification it is to a doctor to refuse cases which might be cured, and would be if only he felt up to the mark and equal to the work and strain these cases involve.

The long prayed for advent of a foreign nurse, Miss Greenlees, who is now engaged in studying the language, makes us hope the work will be more efficiently done. We are now praying for a colleague to take charge of the evangelistic and pastoral work both of this city and outstations, as Mr. Ambler who has been helping these two years has been transferred with his bride to Longchuan.

There has been during the summer and autumn an unusually large amount of illness, including severe malarial fever and cholera. In September we were asked by the government to go to Tuchang, a city and district on the north side of the Poyang Lake, to treat the sufferers from these two diseases. As I could not get away Dr. Wu and two students went, and in a little over a fortnight treated over 600 cases. The cholera was almost over by then but there was a large number of fever cases. Chingtehchen, the great centre of porcelain and pottery manufacture, also suffered badly from cholera, but we had very little here. A number of children with cerebro-spinal meningitis were treated in the spring though the epidemic was not so severe as in the country to the south.

This year has not provided anything very striking in the work among the women inpatients. As remarked in our last report there has been again this year a greater proportion of intelligent ones. A few have even



been able to read a little, and we have been greatly encouraged by the decided interest, willingness to learn and apparent faith of some. Several, before leaving, have declared their intention to eschew idolatry and become followers of the Lord Jesus.

One longs to hear of these again, and also to reach them with more teaching and help. But with only ourselves here, a lady who cannot travel for country work, and a blind evangelist, how can these scattered folk be followed up? It seems almost like leaving new-born babies to perish for want of care and nourishment, and yet we know, and our comfort is to remember, that God the Holy Spirit can continue to keep alive the spark of life, and also fan it into a flame. Just recently we have been reminded that "(Paul) planted, Apollos watered, but God gave the increase." We heard of a woman who first heard the Gospel here eight years ago. Her home is only a few miles from a neighboring mission outstation. On her return, she attended the services there, and has now for five years been witnessing to Christ's power to save, and has also led one or two members of her family to the Lord.

Again, in a large village sixteen miles away from here, where we hope soon to commence regular work we came across two men, both incurables, who heard the Gospel in the hospital about a dozen years ago, and though lost sight of, till recently, seem really trusting Christ. It was a real joy to see their patience in suffering. We praise God "and take courage," and remember that "in due season ye shall reap if ye faint not."

This year we have been specially interested in a young lady who was attending her father, the superintendent of the Water Police of one-third of this province. She could read, and took quite a keen interest in the Bible. He had come into contact with missionaries for years, and knew the rudiments of the Gospel. On leaving, both father and daughter declared their intention of following Christ. Mrs. Suen, our bible-woman, gave the girl her own Bible, because we had none for sale just then. Unfortunately the girl was married soon after that time to the son of the chief official of one of the counties in this prefecture. Though nicely approached on the subject, the magistrate refused to allow her to attend the services in that city. Please pray for this girl, and the many others who, we trust, have gone from here with the seed in their hearts.

## A Missionary's Life in Danger

By G. W. GIBB, M.A., writing from Shanghai May 19th

A short time ago we received several telegrams from Mr. Hagqvist of Sian concerning the dangerous condition of affairs in Fengsiang, in the province of Shensi. It seems that that city and district have been under the control of a robber chief named Kwo Chien for some considerable time.

Recently this man put to death one of his own officers, with the result that a mutiny arose in his army. One of his officers communicated with the

Tuchun (military governor) offering to open the city gates to his army on their arrival there. Kwo Chien, however, heard of this, and in the meantime, succeeded in winning over this officer, named Wei, so that when the Government troops arrived, they were met with a fusillade of bullets, Wei refusing to open the gates. The commander of the army immediately laid hands on Wei's father, with the result that Wei demanded that Mr. C. H. Stevens should obtain his father's release, pointing out to Mr. Stevens that if he was unsuccessful in doing so, his life would be required. Mr. Stevens promised to do all he possibly could, and it was arranged that Mrs. Stevens should take a letter from Fengsiang to the commander-in-chief of the Government troops.

On the arrival of Mrs. Stevens at the camp, General Chiang informed her that Wei's father had already been shot, and exhorted her to go on to Sian, and have an interview with the Tuchun.

Two days after receipt of telegrams from both Mr. Shorrock (English Baptist Mission) and Mr. Hagqvist, the British Minister arrived in Shanghai for the purpose of laying the foundation stone of the Hong Kong and Shanghai Bank. Taking advantage of this, appeal was made to him through Sir Everard Fraser, the Consul-General, with the result that telegrams were sent both to Peking and to the Consul-General in Hankow. We are not without hope that it may be possible to secure the release of Mr. Stevens, for latest news is to the effect that the siege of Fengsiang is being raised, and we trust that this will mean his liberation.

It has been a source of great anxiety, and prayer has been constantly offered for the safety of our brother, as well as Mrs. Stevens, in this sore trial.

## In the Hands of Rebels

By Mr. C. H. STEVENS, Fengsiang, Shensi

ONCE again we are experiencing a sample of Chinese political weather. The clouds are thick and lowering.

Some two years or so ago, a notorious rebel named Kwo established himself in this city and with his lawless horde took control of the district. He has by craft and large bribes defied various forces sent against him. Sometime ago he was supposedly received into the army of the Civil Governor and appointed commander of his forces in the west with headquarters here. The second in command was a man named Liu, also a rebel.

Friction arose between these two men and Kwo having invited Liu to his residence had him and some of his attendants shot down as they were leaving. This dastardly act aroused the ire of Liu's men and it is said they sent off to ask soldiers under the Tuchun (military governor) to come and assist them in avenging themselves again Kwo.

Many of the city houses and shops have been looted—the latter pretty well cleared I am afraid. Trade is absolutely at a standstill and scarcely a thing can be bought on the streets. A large portion of the population has fled to the country. The people are suffering acutely as utensils, clothes and food have been stolen from them by these unpaid so-called soldiers.



We have some relief funds but cannot get about to distribute them, as it is very unsafe for any man to be about with money these days. I have buried a good amount in our garden as we do not know what might happen if the worst element got completely out of control, especially as they know we have been doing relief work and so of course have funds. We have a large number of boys and girls dependent upon us for the time, and this increases our responsibility.

So far the soldiers have been very considerate in their attitude toward us. No doubt the medical help we rendered them has, with God's blessing, been conducive to their conciliatory manner. At the same time the situation is precarious and we have to be careful in our attitude towards them. The Lord God Omnipotent reigneth, and we are in His hands!

Troops from east and west are concentrating on this city. Skirmishes have already occurred in several directions—if the term "skirmish" is the correct military one for describing two opposing forces hiding behind mud walls and blazing away at the stars over their opponent's heads.

Last night just as we had retired a sudden rifle fusillade commenced at the west gate quite near to our premises. We learned this morning that a party of Liu's men wanted to desert and leave the city while others objected, so a scuffle ensued.

These sudden outbursts of rifle firing by no means tend to help one's nerves. My wife has not been well for some time past, needing rest and change since this lawless condition of things has been going on more or less for the past six or seven years. You will quite understand there is little danger of our becoming corpulent, in fact if we go on diminishing so in weight we shall almost be able to travel home on furlough by parcel post.

The strain of the situation is intensified by having no fellow workers to come in with a Spirit-breathed consolation, or an enlivening thought, or a spark of humor, or to join in united petitions at the Throne of Grace. Yet times like this help to prove to the heathen something of the value of the faith in Christ His people have. May it please God for His own Name's sake and for the honor of Jesus to show Himself strong on behalf of those whose trust is in Him and may it cause an increasing number of idolaters to turn to God.

Please pray the God of all grace to make grace abound toward us at all times that we may be strengtheners of others' faith and commend His grace to all.

#### A MESSAGE FROM PRISON

In my last letter I mentioned that troops from various quarters were concentrating for an attack on this city. Ere the attack actually commenced Dr. and Mrs. Howard Taylor managed to pay us a very hurried visit by which we were much refreshed. Although they both urged us, in view of the local situation, to leave the city with them and consider going for furlough as we are both tired and my dear wife far from well, yet we felt we could scarcely arrange everything satisfactorily at so short a notice and, further, could not bring ourselves to leave the Christians just when trouble seemed commencing.

Now we have to regret not taking Dr. Taylor's advice and making hurried arrangements for the time

being. Little did we imagine that within a few days one of the officers here would send for me and detain me a prisoner on the pretext that the Tuchun (military governor) had taken his old father, an ordinary civilian, and threatened his life unless the said officer handed over the general of these troops into the Governor's hands. He told me plainly that in case his father's life was taken mine was to be forfeited.

My dear wife, far from strong, went off, just as she was, accompanied by the elder from the Meih sien church who had arrived that morning, to see the commander of the Governor's troops in whose hands the old father was said to be. There was also the brother of another officer in his hands and both of them were to be handed over. One of our Christian men who also went came back late at night with a letter from the commanding officer saying we must appeal to the Governor. I have not seen my dear wife since and am most anxious as she had to walk several miles to the headquarters and now I can only presume she and the elder have proceeded towards Sian.

I am kept in close custody, not allowed to return to the Mission house to fetch even a book. Servants are allowed to bring food or anything I want that they can manage to find, also the Christians are quite at liberty to visit me. Mr. Peh, who has been a Christian helper for many years is very faithful and sleeps in the same room with me, where also one or two soldiers with loaded guns are on guard at night.

Since my wife left, my position has become much more endangered owing to the leaders of these troops wanting to use me to play against the Governor unless he withdraws his troops. I understand fairly well now that my being held as hostage for the officer's father is not the main idea. There seems little doubt that if the Governor's troops were victorious and entering the city, the taking of my life would be the last card to play to involve the military governor in political trouble.

The officer (Wei) who has detained me, at first gave me to understand that if his father and the other officer's brother were handed into the charge of Rev. A. G. Shorrocks, English Baptist Mission, Sian, he would set me at liberty to return to the Mission House. Now he demands that the men be escorted to their homes and letters from them received here before I am allowed to return to the Mission house, and will not promise, even then, to see that I am allowed to leave this city. This only confirms the idea that I am being detained pending withdrawal of opposing troops. Humanly speaking there seems little hope of this being conceded but "with God all things are possible."

Should it not be His will to deliver me out of the hands of these men may He be with me unto the end as He has promised and enable me to face death in a manner consistent with the Gospel we have preached here. This suffering may turn out for the furtherance of the Gospel. Please pray that it may be so. Please also pray that this experience may constrain the Christians in deed and truth to set their affections on things above, not on things on the earth. I want to be able to say, really honestly, "that Christ may be magnified in my body whether by life or by death." Such experiences as these really test to what extent we can "pray for those who despitely use you."





SOME OF THE SCHOOL BOYS AND TEACHERS AT FENGSIANG, SHANSI WITH MR. AND MRS. C. H. STEVENS. THE LITTLE PUPIL NEXT TO MR. STEVENS IS ONE OF THE HEATHEN BOYS AROUND WHOSE NECK MAY BE SEEN A CHAIN AND LOCK, ONE OF THE COMMON CHARMS AGAINST EVIL SPIRITS

## A Prospective Return to China

A Message by Miss EVA A. ANDERSON, at the Toronto C.I.M. Home, May 20th, 1921

I AM glad to have this chance of telling you how the Lord has led me to be a missionary. I realize how great a privilege it is to be called to China as I feel that a missionary's life is greater than any other. The Lord has His disciples at home and abroad. He asks some to serve Him by prayer and gifts and some He tells to go out and preach the gospel. I think that in a way it is harder to stay at home. Those who support the work of missionaries often sacrifice themselves as much as those on the field, and they miss the great joy of watching the blossoms unfolding and fruit ripening. There is a ministry of prayer; but that of the missionary should also be first of all a service of prayer.

It is quite easy for me to go to China because it is my home and I feel that there is nothing noble in returning to the land of one's love.

I spent ten years in the Chefoo schools. Those ten years were full of great blessing. I am sure that nearly all the "Chefooites" (Chefoo pupils) feel the same about their schooldays. We not only grew under the sympathetic training and prayers of the teachers but we felt the inspiration of missionaries who came to Chefoo and told us of their work. We realized that the field was great and the laborers few, and some of us heard the call.

For two months in every year we went home for the holidays and then we were right in the midst of the work. We could see ourselves, just what it meant to be a missionary—how hard the life was and yet how much joy was contained in it. We saw our parents doing this work, and I think it is thus that many of us have been led to go into it ourselves.

My home, our station, of Taichow, is in a very beautiful part of China. In winter it is seldom very cold and the



MISS EVA A. ANDERSON, ACCEPTED BY THE MISSION, MAY 12TH, 1921, SAILED FOR SCOTLAND MAY 27TH TO JOIN HER PARENTS, DR. AND MRS. J. A. ANDERSON, OF THE CHINA INLAND MISSION, NOW ON FURLOUGH, BEFORE PROCEEDING TO CHINA

country is green all the year round. I have always loved it for its beauty and the people for their friendliness.

My parents had prayed that I would become a missionary and I had never thought of being anything else, but after a few years I began to realize the need. When one saw the crowded temples on a feast day, and walked through the villages and the city streets, one saw the need for the beautifying influence of the love of Christ.

The last summer I spent at home we lived on the hills to the west of the city. Sometimes early in the morning I would

climb up one of the hills and look down into the valley. The sun would be coming up and all the hills would be tipped with gold. But right over the city and all over the plain there would be a thick damp mist. As the sun came up a little higher and its rays grew stronger, gradually this mist would rise and float away in vapor. And I thought that this was a picture of what the Son of God would do for us if we would let his power work through us by prayer. Our prayers will give His rays the strength to dispel the gloom.

Then I came to Canada. Here the Student Volunteer meetings give one a broader view of mission work throughout the whole world. In Chefoo we had a very good grounding in the Word of God and were taught to take everything literally and when I came here there were many who thought differently. It never puzzled me how miracles came to pass but I did wonder sometimes how men have chosen the right books for the Bible. But the Lord has shown me that every word is inspired by Him and unless we have the Spirit of Truth and prayer we cannot know. But we can experience the power of the whole Word. All the great men of God who have been great soul-winners have spent much time with Him and have believed in the entire Word of God.

I would like to take this opportunity to say what a great help this home and those in Toronto connected with the Mission have been to me and to all the "Chefooites." They have so often helped us in times not only of circumstantial difficulty, but of spiritual trial. They clerks, keepers, coolies, numbering thirty have so often given us a timely word of advice or encouragement and we all appreciate it very much. I am also glad to have this chance of saying what an inspiration Professor Campbell of McMaster University has been to me and to many others and he is one who believes absolutely in God's Word, and who has won many souls for Christ.

In closing may I read a few words from the third chapter of Philippians: "What things were gain to me, those I counted count all things but loss for the excellency of the knowledge of Christ my Lord. . . . That I may know Him, and the power of His resurrection, and the fellowship of His sufferings." I feel that here Paul sums up his whole aim, and I think every missionary and every Christian should have this aim.

"That I may know Him"—if we know Christ we know that He is all love and He will be to us our constant Friend.

"And the power of His resurrection"—unless Christ had risen again, his death would not have been efficacious. If we live close to Him we will be able to see the power of His resurrection in the heaven.

"And the fellowship of His sufferings"—not only have missionaries some physical suffering, but more than that they must needs suffer in spirit, for if we live close to Christ we have fellowship in His sufferings, and as we come to share in His sufferings so we will also share in His joy in the end.



## Famine Continuing

A CABLE message from the General Famine Committee in Peking was presented May 12th, to a meeting of officers of Foreign Mission Boards in New York City through Mr. Charles R. Crane, United States Minister, who is serving as chairman of the committee. The message included the following information: That the spring crop in the province of Chili, covering about 20 per cent of the famine area, would be almost a total failure;

That there is imminent danger in other provinces that people in their desperate need will devour growing crops unless aid in large measure is continued to them until the harvest arrives late in June.

The China Inland Mission officers received on May 27th, a cable from Mr. D. F. Pike of Kweiyang, in the province of Kweichow (in South-West China), that famine prevails in forty districts of this province, affecting upwards of two million people who are in awful distress.

The above cable messages indicate that the termination of famine is not certain to come with the close of June as had been hoped. In addition to the continued suffering of want, there are now reports of disease and plague which are cutting down the weakened people. Two missionaries, associates of the China Inland Mission, have already died from typhus contracted during their assistance in famine relief work. We renew our earnest request for prayer for all those who have been specially set apart for this important and hazardous work.

From the famine relief centre, Siao-fanchen, in the Province of Chili, Rev. E. G. Bevis writes: It is a picture to see hundreds upon hundreds filing by in this courtyard every day. Many of them are indeed in a desperate state. Many women, boys, and even little girls are in the ranks.

One woman appeared with bare little twins tucked in her bosom with heads appearing out of her garment, and leading a ragged boy of six years. Her husband was in a distant place. She was not on the lists, so I had her case investigated and ticket issued, giving her \$1.00 for immediate help.

Our gate is crowded with refugees, beggars, etc., so that I hardly dare appear, much less go out! For immediately there is a mass down on their knees shouting their cases. Fortunately I have these large courtyards to go about in and exercise a little.

I am alone here with a staff of eight in all. Prayer for rain is needed. These days the daily distribution is carried on in clouds of dust driven by fifty-miles-an-hour gales. Several of the staff have been knocked out temporarily.

The Lord has greatly helped us, and the local gentry, etc., have assisted in many ways.

The following is from a letter of April 13th, from Hwailu, in the Province of Chili, one of the most seriously affected districts, where Mr. Charles H. S. Green is laboring, assisted by Mr. James H. Mellow, formerly at Sichow, Shansi. Mr. Green writes:

Another brief account of our stewardship is due to those who are entrusting us with their gifts, and helping together by prayer in this great work of famine relief. But every day increases the pressure upon our time and strength, and I can only give the barest outline of the outlook as it is to-day.

The rapidity with which the suffering increases and the numbers grow, of those who must be helped, is almost overwhelming, and we realize that the two next months will be the darkest,—before the dawn, which we hope the wheat harvest will be to many thousands. But drought continues in this area, and the young wheat is in jeopardy. In some cases, having dried up, it has already been ploughed to make room for the later crops. The awful "fear lest wheat harvest fail" is growing upon the people.

All our channels of relief are in full swing. To-day sixty tons of millet, which had to be guarded all night, is being brought on barrows from the railway to our compound with the attendant squeaking of the barrows, and shouting and excitement. Some of our staff are out investigating in the villages. Again in a quiet room there are busy Chinese pens writing the tickets with almost lightning rapidity. As soon as tickets for one lot of villages have been prepared off they go, fleet messengers, and are handed to the various elders for distribution. Within a week eighty tons of millet will be carried out of our doors by the hungry crowds, and at least 13,000 souls have hope of life for another month. And this is only one of the nine centres from each of which we are reaching many thousands of families.

Plague and famine have now got hold in some parts of the province. Pray especially for those who are now fighting these dread diseases. Our evangelists and Christian volunteers are working heroically; daily my admiration for their efficiency and for the spirit in which they work increases. Accounts, reports, and letters in Chinese crowd in by every post. Six committee meetings a month have to be attended. Each centre has to be frequently visited to give counsel and guidance. Many accounts to keep; much traveling; much writing; much reckoning; much planning; much prayer, and much thankfulness for the privilege of being channels of succor to so many!

While you pray and give, the Father in secret knows all our need of wisdom and strength. Yesterday brought word that Mr. Griffith, our nearest China Inland Mission neighbor, is down with fever.

A letter written by Mr. A. Hayman of Anping, to the "North-China Herald," under date of April 18th, says, regarding the famine in the northwestern part of the province of Kweichow:

A large proportion of the people in this part live on maize, and, owing on the one hand to the impoverishment of the soil through the planting of the opium poppy, and on the other to the excessive rains last summer, the maize crops were a failure. Hundreds of thousands are, or soon will be, faced with starvation. Miao-

I-chia and Chinese are affected. I have just returned from an itineration in several districts, and have passed the corpses on the roadside of those who have died of starvation. Hundreds of families are living on wild roots dug from the hills.

The provincial department of Finance and Administration have issued a circular to all the towns in the province asking for donations for relief work. The circular states that 17 counties covering an area of over eight hundred miles are affected by the famine conditions; that no record of such a famine in Kweichow has been known for five hundred years; that in some places only about one-hundredth or one-fiftieth of the usual maize crop has been reaped; that the people cannot feed their children or animals, that in every two hundred miles only three hundred families have barely sufficient to eat.

In Tatinghsien there are tens of thousands who are starving. The missionaries there inform me that a thousand Christian families in that district alone are at the point of starvation. While the Chinese are giving out grain every few days, and although rice and maize is ordered to be sold at half price to the poor, yet the proportion is inadequate by far to meet the needs. Many cases of death by starvation are reported. Famine fever is raging everywhere. The missionaries have taken in about about fifty orphans to feed—only a small proportion of the destitute children in that part. Much land is being left uncultivated while the people wander in search of food.

While the conditions in Kweichow do not reach the dimensions of the famine in the north of China, I might mention that some of the poor Miao Christians, in districts where famine conditions prevail, have given of their poverty to the needs of their fellow-countrymen in North China.

## HERE AND THERE

Miss Jean Scott, who formerly was connected with the work in Wenchow, though necessarily absent from China since 1915, had returned to China in May, but inasmuch as it was not wise for her to begin work in Wenchow during the summer, she was appointed to give assistance in nursing in the Chefoo Hospital.

Mr. A. G. Waern, an associate worker of the Mission in Shansi who has been actively engaged in famine work, contracted typhus to which he succumbed on May 5th. Through his removal the Swedish Holiness Union has sustained a heavy loss.

## ARRIVALS

May 16th, 1921, at Victoria, B.C. Mr. and Mrs. Meredith Hardman, from China.

June 13th, at Vancouver, B.C. Mr. and Mrs. Lloyd R. Rist and children, Miss A. E. Mellor, Miss A. M. Dovey, Miss F. Eynon from China.

## DEPARTURES

May 14th, 1921, from New York, Dr. and Mrs. A. Hogg, for England.

May 21st, from New York, Mr. A. Lutley, for England.

## BIRTH

April 26th, 1921, at Anshun, Kweichow, to Mr. and Mrs. Morris Slichter, a son, John Milton.



## Editorial Notes

OWING to a printers' strike, our present issue has been delayed, but we trust that "China's Millions" will soon appear again at the beginning of each month.

The "Index for Prayer Union Members" has had to be omitted this once for lack of space, but subjects for praise or prayer may be found on nearly every page of this number.

Readers of "China's Millions" have repeatedly asked that a map be printed in each number to help them recognize the part of China from which various contributors write. We used, last month, a cut in which the different provinces had markings of distinctive character as well as key numbers related to figures included in the text. But these markings and key numbers seem to have been misunderstood, so we are presenting in this issue (on page 99) a new little map which undertakes to guide readers simply by the clearly lettered names of the provinces and dependencies of China. As the province is almost invariably given in connection with the location of any missionary referred to (following the name of his town or city), the general situation of the worker can at least be determined by finding the province in this map. The drawing has been contributed very kindly by a member of our Mission. The figures accompanying the names of the provinces show the estimated population, and we trust these will aid our readers to appreciate that this paper represents China's millions.

The much longed for early harvest failed in parts of north China so that in a large section replanting had to be done in hope of obtaining a later harvest in August. This means the necessary continuance and even extension of relief in Chihli, while in some other provinces the famine may be practically over. Notices in the daily press which have seemed to indicate that all China is free from famine have doubtless been based on reports from limited areas. Only because the want in northeast China was so surpassingly great have we failed to hear clearly the cry of need from some two millions in southwest China in the province of Kweichow which is at quite the opposite end of the country. In addition to this the earthquake which occurred in Kansu in the northwestern corner of China has resulted, naturally, in great want through the destruction of crops as well as homes of the people. We would ask continued prayer for the people of China still suffering from lack of food as well as fear from robbers and outlaw soldiery.

A noted robber, Yang T'ien-fuh, who held captive Dr. Shelton, and later our own missionaries Messrs. Gowman and Metcalf, is reported to have been captured and executed. However, a thousand of his men with a couple of his subordinate leaders have escaped and it is said that "robbers are as numerous as ever again." This report comes from the province of Yunnan. In Shensi

far to the north, rebel officers have imprisoned our missionary, Mr. C. H. Stevens, whose fate, at the time we go to press, is still uncertain. The object in these detentions of missionaries by outlaws is to use them as hostages in making a favorable capitulation with authorities. Any harm done to them is calculated to bring the wrath of a foreign government upon the lawful authorities from whom outlaws desire concessions. The idea seems strange to us of the West but the situation is fraught with great seriousness.

A conference of the China Inland Mission was held at Atlantic City in May, and another in Buffalo the early part of June, as reported in this issue. Since the conference at Niagara-on-the-Lake, Ontario, which has been held by the Mission annually for the past five years had to be abandoned it is gratifying to find the local conferences which the Mission has been led to hold in place of the general one have met with such success. Naturally the individual gatherings have characteristics of their own. A very happy one in connection with the conference in Buffalo was the evangelistic note and the fact that at several of the meetings, where a Gospel appeal was made as well as a missionary address, men and women were then and there brought to the Lord. The work of the Mission in China is to bring men to Christ. How glad we are to record that in even our home conferences the same work is being done.

"Is not this the carpenter?" (Mark 6:3). A carpenter's tools were stolen and shamefully misused and damaged. The chisels and planes were nicked, the saw's teeth were blunted, the hammer handle was split, the ax dulled, the square bent, the plumbline cut, even the oilstone broken in pieces. But the carpenter found his tools, and bought them back. He was building a house and needed them. It was indeed hard to lay out true work with a bent square or a frayed and knotted plumb-line, to cut wood with a dull ax or blunted, ill-set saw, to drive nails with a broken hammer or smooth boards with a nicked plane. Every piece of work, consequently, bore disfiguring marks. Yet the carpenter built his house. With wonderful skill he used these unreliable and imperfect tools, in some way managing to hide their marring marks as he put the work together. It was marvellous. But this was the *Carpenter of Nazareth!* And men who were lost and then redeemed were the tools—the only tools He has with which to build His Church. How can He work with such instruments? For, is there any tool in all His equipment of evangelists, preachers, teachers, writers, prayers, testifiers, practicers, that does not in some way betray a defect or lack? He puts some under the blows of affliction or against the grindstone of discipline, to bring them into the useful condition He desires, but alas! the temper of many of them is such that they fail to respond to His handling. And yet with these tools the Master must do His work. And he does it! What a *master workman* He is!





THE QUADRANGLE OF THE BOYS' SCHOOL AT CHEFOO SHOWING THE SENIOR BOYS AT CLUB DRILL WITH CHINESE SPICIATORS BEYOND THE HANDBALL COURT. BEYOND THE WALL ARE FIELDS BELONGING TO CHINESE RESIDENTS, INCLUDING A VINE ARD EXTENDING UP THE SLOPE OF THE HILL IN THE BACKGROUND. AT THE LEFT ARE BUILDINGS OF THE CHINA INLAND MISSION

### MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, MAY, 1921

PHILADELPHIA			No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
<b>GENERAL &amp; MISSIONARY PURPOSES</b>			No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
			1315	5.00	1316	5.00	1317	5.00	1318	5.00	1319	5.00	1320	5.00	1321	5.00
			1322	5.00	1323	5.00	1324	5.00	1325	5.00	1326	5.00	1327	5.00	1328	5.00
			1329	5.00	1330	5.00	1331	5.00	1332	5.00	1333	5.00	1334	5.00	1335	5.00
			1336	5.00	1337	5.00	1338	5.00	1339	5.00	1340	5.00	1341	5.00	1342	5.00
2nd			1343	5.00	1344	5.00	1345	5.00	1346	5.00	1347	5.00	1348	5.00	1349	5.00
3rd			1350	5.00	1351	5.00	1352	5.00	1353	5.00	1354	5.00	1355	5.00	1356	5.00
4th			1357	5.00	1358	5.00	1359	5.00	1360	5.00	1361	5.00	1362	5.00	1363	5.00
5th			1364	5.00	1365	5.00	1366	5.00	1367	5.00	1368	5.00	1369	5.00	1370	5.00
6th			1371	5.00	1372	5.00	1373	5.00	1374	5.00	1375	5.00	1376	5.00	1377	5.00
7th			1378	5.00	1379	5.00	1380	5.00	1381	5.00	1382	5.00	1383	5.00	1384	5.00
8th			1385	5.00	1386	5.00	1387	5.00	1388	5.00	1389	5.00	1390	5.00	1391	5.00
9th			1392	5.00	1393	5.00	1394	5.00	1395	5.00	1396	5.00	1397	5.00	1398	5.00
10th			1399	5.00	1400	5.00	1401	5.00	1402	5.00	1403	5.00	1404	5.00	1405	5.00
11th			1406	5.00	1407	5.00	1408	5.00	1409	5.00	1410	5.00	1411	5.00	1412	5.00
12th			1413	5.00	1414	5.00	1415	5.00	1416	5.00	1417	5.00	1418	5.00	1419	5.00
13th			1420	5.00	1421	5.00	1422	5.00	1423	5.00	1424	5.00	1425	5.00	1426	5.00
14th			1427	5.00	1428	5.00	1429	5.00	1430	5.00	1431	5.00	1432	5.00	1433	5.00
15th			1434	5.00	1435	5.00	1436	5.00	1437	5.00	1438	5.00	1439	5.00	1440	5.00
16th			1441	5.00	1442	5.00	1443	5.00	1444	5.00	1445	5.00	1446	5.00	1447	5.00
17th			1448	5.00	1449	5.00	1450	5.00	1451	5.00	1452	5.00	1453	5.00	1454	5.00
18th			1455	5.00	1456	5.00	1457	5.00	1458	5.00	1459	5.00	1460	5.00	1461	5.00
19th			1462	5.00	1463	5.00	1464	5.00	1465	5.00	1466	5.00	1467	5.00	1468	5.00
20th			1469	5.00	1470	5.00	1471	5.00	1472	5.00	1473	5.00	1474	5.00	1475	5.00
21st			1476	5.00	1477	5.00	1478	5.00	1479	5.00	1480	5.00	1481	5.00	1482	5.00
22nd			1483	5.00	1484	5.00	1485	5.00	1486	5.00	1487	5.00	1488	5.00	1489	5.00
23rd			1490	5.00	1491	5.00	1492	5.00	1493	5.00	1494	5.00	1495	5.00	1496	5.00
24th			1497	5.00	1498	5.00	1499	5.00	1500	5.00	1501	5.00	1502	5.00	1503	5.00
25th			1504	5.00	1505	5.00	1506	5.00	1507	5.00	1508	5.00	1509	5.00	1510	5.00
26th			1511	5.00	1512	5.00	1513	5.00	1514	5.00	1515	5.00	1516	5.00	1517	5.00
27th			1518	5.00	1519	5.00	1520	5.00	1521	5.00	1522	5.00	1523	5.00	1524	5.00
28th			1525	5.00	1526	5.00	1527	5.00	1528	5.00	1529	5.00	1530	5.00	1531	5.00
29th			1532	5.00	1533	5.00	1534	5.00	1535	5.00	1536	5.00	1537	5.00	1538	5.00
30th			1539	5.00	1540	5.00	1541	5.00	1542	5.00	1543	5.00	1544	5.00	1545	5.00
31st			1546	5.00	1547	5.00	1548	5.00	1549	5.00	1550	5.00	1551	5.00	1552	5.00
Total				\$4325.50												
<b>SPECIAL PURPOSES</b>			No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
2nd			1553	5.00	1554	5.00	1555	5.00	1556	5.00	1557	5.00	1558	5.00	1559	5.00
3rd			1560	5.00	1561	5.00	1562	5.00	1563	5.00	1564	5.00	1565	5.00	1566	5.00
4th			1567	5.00	1568	5.00	1569	5.00	1570	5.00	1571	5.00	1572	5.00	1573	5.00
5th			1574	5.00	1575	5.00	1576	5.00	1577	5.00	1578	5.00	1579	5.00	1580	5.00
6th			1581	5.00	1582	5.00	1583	5.00	1584	5.00	1585	5.00	1586	5.00	1587	5.00
7th			1588	5.00	1589	5.00	1590	5.00	1591	5.00	1592	5.00	1593	5.00	1594	5.00
8th			1595	5.00	1596	5.00	1597	5.00	1598	5.00	1599	5.00	1600	5.00	1601	5.00
9th			1602	5.00	1603	5.00	1604	5.00	1605	5.00	1606	5.00	1607	5.00	1608	5.00
10th			1609	5.00	1610	5.00	1611	5.00	1612	5.00	1613	5.00	1614	5.00	1615	5.00
11th			1616	5.00	1617	5.00	1618	5.00	1619	5.00	1620	5.00	1621	5.00	1622	5.00
12th			1623	5.00	1624	5.00	1625	5.00	1626	5.00	1627	5.00	1628	5.00	1629	5.00
13th			1630	5.00	1631	5.00	1632	5.00	1633	5.00	1634	5.00	1635	5.00	1636	5.00
14th			1637	5.00	1638	5.00	1639	5.00	1640	5.00	1641	5.00	1642	5.00	1643	5.00
15th			1644	5.00	1645	5.00	1646	5.00	1647	5.00	1648	5.00	1649	5.00	1650	5.00
16th			1651	5.00	1652	5.00	1653	5.00	1654	5.00	1655	5.00	1656	5.00	1657	5.00
17th			1658	5.00	1659	5.00	1660	5.00	1661	5.00	1662	5.00	1663	5.00	1664	5.00
18th			1665	5.00	1666	5.00	1667	5.00	1668	5.00	1669	5.00	1670	5.00	1671	5.00
19th			1672	5.00	1673	5.00	1674	5.00	1675	5.00	1676	5.00	1677	5.00	1678	5.00
20th			1679	5.00	1680	5.00	1681	5.00	1682	5.00	1683	5.00	1684	5.00	1685	5.00
21st			1686	5.00	1687	5.00	1688	5.00	1689	5.00	1690	5.00	1691	5.00	1692	5.00
22nd			1693	5.00	1694	5.00	1695	5.00	1696	5.00	1697	5.00	1698	5.00	1699	5.00
23rd			1700	5.00	1701	5.00	1702	5.00	1703	5.00	1704	5.00	1705	5.00	1706	5.00
24th			1707	5.00	1708	5.00	1709	5.00	1710	5.00	1711	5.00	1712	5.00	1713	5.00
25th			1714	5.00	1715	5.00	1716	5.00	1717	5.00	1718	5.00	1719	5.00	1720	5.00
26th			1721	5.00	1722	5.00	1723	5.00	1724	5.00	1725	5.00	1726	5.00	1727	5.00
27th			1728	5.00	1729	5.00	1730	5.00	1731	5.00	1732	5.00	1733	5.00	1734	5.00
28th			1735	5.00	1736	5.00	1737	5.00	1738	5.00	1739	5.00	1740	5.00	1741	5.00
29th			1742	5.00	1743	5.00	1744	5.00	1745	5.00	1746	5.00	1747	5.00	1748	5.00
30th			1749	5.00	1750	5.00	1751	5.00	1752	5.00	1753	5.00	1754	5.00	1755	5.00
31st			1756	5.00	1757	5.00	1758	5.00	1759	5.00	1760	5.00	1761	5.00	1762	5.00
Total				\$1,985.42												

### SUMMARY

#### From Philadelphia—

Missionary and General	\$ 4,325.50
Special Purposes	4,285.18
	\$ 8,610.68

#### From Toronto—

Missionary and General	\$ 2,393.23
Special Purposes	1,995.42
	\$ 4,388.65

Total for May \$ 12,999.33

Brought Forward 180,554.52

Five months, 1921 \$143,553.85



以便以設耳

EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
AUGUST, 1921

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

CONTENTS	PAGE
GOD'S USE OF THE INDIVIDUAL—By Mr. D. E. Hoste.....	115
THE HWA MIAO NEW TESTAMENT—From "The Bible in the World".....	117
"MUCH MORE IN MY ABSENCE"—By Dan Crawford.....	118
OPPOSITION CHANGING TO INQUIRY—By Rev. C. Fairclough.....	120
GLIMPSES OF KIANGSI FAMILY LIFE—By Miss G. A. Rugg.....	121
AMONG GENERAL FENG'S TROOPS—By Mr. R. H. Mathews.....	123
BIBLE CLASSES AND HOME TESTIMONY—By Mrs. M. Graham Anderson.....	123

	PAGE
AN EXPERIENCE IN HOSPITAL—By Mrs. John Falls.....	124
A DAY IN THE LILY DOUTHWAITE HOSPITAL—By Mr. Arthur Taylor.....	124
THE COLONEL AND THE COMMENTARY—By Rev. J. Vale.....	125
SUMMARY OF NORTH AMERICAN ACCOUNTS, 1920.....	126
PRAYER CALLS—PRAISE ECHOES.....	126
ARRIVALS AND DEPARTURES.....	126
EDITORIAL NOTES.....	127
HERE AND THERE.....	128
DONATION LIST.....	128

耶和華以拉

JEHOVAH-JIREH



A RIVER SCENE IN CHEKIANG  
Photograph by Mr. Robert Powell



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1920): Missionaries, 1,081; paid Chinese helpers, 1,991; voluntary Chinese helpers, 1,429; stations, 242; out-stations, 1,585; chapels, 1,803; hospitals, 18; dispensaries, 102; native schools, 544; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,103; baptized in 1919, 6,531; communicants in fellowship, 52,390; others under regular instruction, 52,917 (1919) baptized since commencement, 77,078.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sum of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

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**NOTE**—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





## God's Use of the Individual

By Mr. D. E. HOSTE\*

A GENERATION or two ago there was a school of writers who brought forward a theory that the course of human history is the outcome, not so much of individuals working and contending, but rather of great moral and intellectual influences which, underneath the struggles of political potentates and the rise and fall of military leaders, constitutes what is known as the spirit of the age and forming a stream of tendency down which the course of history may be said to flow. That school of thought prevailed, if I am not mistaken, in the middle of the last century, and by degrees it became more and more exaggerated amongst succeeding writers, till the part which individual influence and effort has put forth by outstanding men was reduced almost to nothing; and then as generally happens in human things, there came a reaction, and another school of writers came forward who emphasized the other side. They pointed out how again and again in history the turn of great events hinged upon the success or otherwise of certain individuals, pivot men and women upon whom the trend of events turned. And this school of writers, after the manner of all reactions, went pretty far in the opposite direction.

I think we shall probably agree that the truth lies between the two, and when we turn from human history to the inspired record of the Holy Scriptures we certainly seem to find that both of these truths are illustrated. On the one hand we find very clearly that it is easy to trace the constant, steady operation of certain tendencies; on the one hand divine justice and retribution, divine grace, love and mercy seeking the betterment of mankind, and on the other hand the great passing stream and tendency of human sin and apostasy working itself out first as blade, then ear, then full corn in the ear, and again and again culminating in catastrophe and divine judgment. We shall all agree this can be traced through the Holy Scriptures.

I wish to dwell upon the great fact which is also illustrated in the Bible that God certainly does use individuals and bless individuals in positions in which, through His hand upon them and through a response to the divine call and the divine vision

granted them, these men are able powerfully to affect the course of events. Looked at from one point of view it would not be very far from the truth to say that a great deal of the Old Testament consists of a series of biographies, giving outlines of God's dealings with certain individuals—pivot men, if I may use that phrase.

We think of Abraham. How is it that so many chapters are given to his individual experience whilst the rise and fall of the nations of those centuries are passed over very briefly? Then we have Moses, Daniel, Samuel, Elijah and others. It is certainly taught in the Scriptures that while there are great tendencies constantly operating underneath the surface of human life, it is equally true that God uses individuals in a marvelous way to shape events. And amongst these individuals the prophet Elijah stands out in great prominence. Let us look for a moment at some of God's dealings with Elijah.

The true Christian is greater than Elijah. That standard which would make the Christian profession a commonplace thing is not a Scriptural one. It is a very extraordinary thing to be a Christian, to be brought into this Kingdom which shall last for ever, that shall never be shaken; to be brought into fellowship with the Lord Jesus Christ, and each in our measure to be used by Him to manifest Him and manifest and exemplify His principles in this world, and by the power of His Spirit dwelling in us and working through us to extend His Kingdom into the hearts of men around us. This is a wonderful calling, even if we regard it simply in its relation to this life.

We, of course, are not to expect, speaking generally, to have any kind of unique position of prominence in human affairs, or like Elijah to effect in an obvious way the course of events in relation to a whole nation. And yet in the sight of God a true Christian is a means and a power of tremendous effect in this day and generation, and we may be sure of this, that the record of God's dealings with Elijah is given us not simply to read as something of antiquity that does not apply to us now, but rather in order that we may be prepared for divine dealings with us similar in principle to the divine dealings with him.

\*From the report of an address given in Toronto in 1912, not revised by the author.



We are all familiar with the record of the three and a half year famine sent upon Israel because of their idolatry. They had left the Lord and were serving Baal. And we observe that God, while primarily using this famine as punishment for Israel, also uses it as a means of preparation for His servant Elijah.

You recall how he was sent to the Brook Cherith, and we are told that it came to pass that the brook dried up. Do you not think that is a way in which God often deals with those whom He is seeking to prepare to be His instruments for the blessing of others? He may give you a "brook," something that is a refreshment, comfort, strength and supply in your life: some friendship, some loved one; or it may be physical health and strength, prosperity in your business, wealth or favor with your fellowmen. All these things can be included under the figure of a "brook." But it dries up. God who gives, also withdraws. How often we see this principle in God's dealings. We say with Job: "The Lord gave and the Lord hath taken away." In this case it was not so much the "drying up"; it was the blasting of all he had.

We think of Joseph. How wonderful! All that goes for happiness and satisfaction seems to have been just taken out of his life. His elder brothers sold him into Egypt, he begins to prosper and his reputation is ruined by a wicked woman. Surely the "brook" of his life dried up. But we are told that God was with him and God was doing it. Joseph recognized that, and he said to his brethren, "It was not you but God." He did not look at the immediate agencies at work. He looked up to God and accepted these things as from Him.

How important it is, therefore, when some "brook" in our lives is drying up, not to murmur, or if it is brought about by the misdoings of fellowmen not to let our minds dwell over much on it, lest we become full of bitterness; in which case these things will not work for our good but will work harm. We are told in Romans 8 that "All things work together for good to them that love God." Not to those that God loves, for He loves all. It is necessary to love God practically, in the experience, to maintain a right attitude towards Him of quiet confidence in Him and faithfulness to Him. When your "brook" is drying up—that is the time to love. Then all things will work together for good, and truly the words of the prophet will be fulfilled in our lives, that for iron there shall be silver and for brass there shall be gold. God never takes away without wanting to give something better. He takes brass away to give gold—not necessarily earthly but heavenly.

It is the Heavenly Father's purpose in all His dealings that Christ may be re-formed in us. We read in the epistle to the Hebrews: "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." There is many a young believer who begins well, but is injured by others or calamities overtake him and he casts away his confidence. The Apostle says: "Cast it not away." The Lord said to Abraham: "I am thy shield and thy exceeding great reward." Christ, more and more in life and character, will be imparted to us. There is no other way in which we can be

enriched for all trial, testing and temptation. It is not enough to be able to say merely, "I was converted ten years ago." What is our position at the present time? This is the point!

Elijah was brought into a position that was very humiliating, he was made to depend upon that poor widow. We are called to humble ourselves under the mighty hand of God: not to humble the people; to make ourselves of no reputation and let the mind of Christ be in us.

You notice that when God's time had come to bring out this man, and use him for the blessing of a whole nation, he gives him a somewhat strange command, a command that in effect meant that Elijah was to walk into the jaws of certain death. Elijah might have said, "If I do, I shall be killed," and while we know that the Lord was going to work in Ahab's heart, Elijah could not tell. It might have been just God's way of bringing rain upon the earth—that he should have been slain. Such a readiness is the quality God looks for. Here is where we fail: we do not come to the point of being willing to march straight up to death.

Take the case of Gideon. When Israel was in bondage to the Midianites he was commanded to rise and destroy the altar of Baal; and it meant risking his life. And undoubtedly, if he had drawn back he would never have been used to deliver Israel. It was his faith that made him a power in God's hand. "He that loveth his life shall lose it: he that loseth his life shall save it." "Lovest thou Me more than these?" "A faithful man who can find?"

So Elijah simply goes straight up to meet Ahab, not knowing whether he will be slain or not. God wants a man who is ready to lay down his life for his country and for his brethren.

We, also, need to be willing to be poured out as a drink offering, and to rejoice in our suffering for God's people, not to think we are ill used. That is all in the commission—to suffer. "I will show him how great things he must suffer for My name's sake." Paul endured all things for the elect's sake. He did not say, "The elect will be saved all right." No; he said he endured all things for the elect's sake.

When Elijah came to the building of the altar, suppose he only had ten stones instead of twelve—I question whether fire would have come down. We need to have breadth and length, to be four square, with room in our hearts for all God's children. Then the fire came down, consumed the burnt sacrifice and the people fell on their faces saying, "The Lord, He is the God."

Here is an instance then of how an individual used by God may influence things.

**D**ARWIN gives us a family tree which begins in the water with larvae, and then traces the line of descent to European apes. Over eight hundred times he uses the phrase, "We may well suppose." Compare this phrase with the Bible's "Thus saith the Lord!" The Bible is built upon the rock and the other upon hypotheses. It is more important that you trust the Rock of Ages than that you know the age of the rocks.—Williams Jennings Bryan





MR. SAMUEL POLLARD OF THE BIBLE CHRISTIAN MISSION WITH A GROUP OF THE HWA (FLOWERY) MIAO MEN IN HOLIDAY COSTUME. MR. POLLARD, ALSO IN MIAO DRESS, IS PLAYING A NATIVE INSTRUMENT

## The Hwa Miao New Testament

From "The Bible in the World", the Monthly Record of the British and Foreign Bible Society

THE life of Samuel Pollard by his fellow-worker, the Rev. W. A. Grist, gives us a fascinating picture of that chivalrous pioneer missionary in southwest China. It tells of his apostolic labors amid the labyrinth of mountains in Yunnan and Kweichow, where wild azaleas and rhododendrons color the hillsides and aboriginal shepherds guard their flocks from wolves and tigers. "Here Pollard baptized thousands of tribesmen, built churches and schools, prayed for penitent wizards, nursed typhoid patients and lepers," and at last laid down his life for Christ.

We have no space to summarize his memorable career as a missionary of the Bible Christian Church, which in 1907 was merged in the United Methodist Church. A few extracts from his biography will serve to illustrate his toils and triumphs among the Miao tribes.

In the extreme southwest of China, bordering on Tonking and Burma, lies the mountainous province of Yunnan. Here—as well as in Szechwan to the north of it, and in Kweichow to the east of it—is the home of certain aboriginal tribes numbering altogether several millions. Some of these, like the Nosu, have never been subdued by the Chinese; others, like the Miao, live under Nosu feudal chiefs, who pay a tribute to Chinese mandarins.

These aborigines comprise various clans speaking different languages or dialects, and sometimes blending one with another. The Nosu with their kinsmen,

the Lisu, Laka and Kopu (all of whom are often loosely called Lolo), are of a more warlike type, and economically superior to the Miao. The Miao are a more numerous and scattered race, and are roughly divided into three clans, the Black, the White, and the Flowery (or variegated) Miao, beside minor varieties. Communities of these Miao are widely dispersed over southwest China.

When Samuel Pollard began his study of Miao, he found that no words existed in that speech to express the idea of prayer or the idea of sin. He tried to tell the Miao how wicked men put our Lord to death. "Yes," they said at once, "the wicked Chinese killed Jesus." They believed that everything bad must come from the Chinese. Nevertheless, his success in evangelizing the Miao was extraordinary. He describes one open-air communion service with a thousand Miao communicants, while on the slope beyond a thousand spectators stood watching.

The Miao tribes possessed no written characters, and had no tradition of any system of writing. Mr. Pollard determined to provide them with a phonetic script. Their language is monosyllabic, and in nearly all cases the words end in vowels. "By adapting the system used in shorthand, of putting the vowel-marks in different positions by the side of the consonant signs, we found we could solve our problem." Experience proved that this script could be easily and quickly learned by the



Miao people, who have become quite proud of having their language in a written form which they can call their own. Mr. Pollard, with his native assistants, translated first St. Mark, then the other Gospels, and then in the course of more than ten years the whole of the New Testament.

Occasionally he was at a loss to find proper equivalents for certain words. In his version of the Lord's Prayer, instead of "Thy Kingdom come" he renders it "Thy Heavenly Home come." None of the Miao ever remembered a time when they had a kingdom, and no one knew the Miao word for such an idea. Mr. Pollard writes: "We were baffled, also, by the word 'Comforter,' or 'Paraclete.' At last one day Yah-koh came to me saying he would not be able to study that day, as in a village over the other side of the hills a woman had lost her little child, and he was going to her home to 'get the heart of the parent around the corners.' . . . Questionings and explanations proved that the prize was indeed ours. Eureka! . . . I found out from my Miao friend that the word to 'comfort' might be rendered 'to get the heart around the corners'."

Mr. Pollard found a way out of most of these difficulties. "If one is patient enough and hunts long enough, the word one wants, or a fairly good equivalent, is usually forthcoming." St. Paul advising Timothy to be courteous to everyone is rendered, "treat all men with smiles;" and the charge to keep a clean conscience becomes, "Don't rot away the white part of your heart."

"When translating the passage describing how Jesus took a child into His arms and used him as a text to teach the disciples from, my Miao assistant pressed me to add the word 'kissed' to the translation. I said it was not there. My friend said: 'It must be there: Jesus must have kissed the little one; He could not have helped it.' My friend would have rendered the verse: 'When He had taken him in His arms and kissed him'."

By his experience as a translator Mr. Pollard came to realize all that their centuries of moral and religious training had done for the Jews in preparing a foundation, on which could be built up the right spiritual conceptions of the New Testament. The

Miao had received no such preparation for the Gospel. Christianity had to create the ideas in their mind, and to spiritualize the corresponding words in their vocabulary.

As Pollard drew near the end of his task of translating the Scriptures into Miao, he was weighed down by the feeling of increasing weakness, although he did not know that it was a race with death. Again and again he longed to be spared to complete his version of the New Testament. The native teachers sat with him, counting the chapters and then the verses yet remaining to be dictated. They little knew that he was struggling against unutterable exhaustion. With joy at last they remarked that it was finished. The revision, and the task of seeing the last part through the press in Japan, was undertaken by Pollard's young friend and colleague, Mr. Hudspeth, and the Hwa Miao New Testament was published by our Society in 1919.

The biography assigns as the chief cause of the spiritual revolution among these aborigines the translation and distribution of the Gospels. The gift to the Miao of the books of the New Testament was followed by consequences which beggar description. It brought spiritual emancipation and gave a new vision to tribal life. The stirring of the light in their minds opened the gates of imagination. Fathers would undertake all the work on their farms or allotments, so that the boys might be free to attend school. Many a woman would trudge weary miles over the great hills carrying supplies of food on her back, so that her boy who was a boarder at the mission school might give all his time to his studies.

In closing this article we must not omit to note the remarkable success won also by the China Inland Mission among these same tribes. The C. I. M. missionaries have baptized more than 10,000 aborigines in Kweichow and Yunnan.

Besides the Hwa Miao New Testament, the Bible Society has published St. Mark in Laka, St. Matthew and St. Luke in Lisu, St. Mark in Kopu; and a version of St. Mark is now passing through the press in Chuan (or White) Miao, translated by the Rev. H. Parsons, of the United Methodist Mission.

## "Much More in My Absence"

From a letter\* by DAN CRAWFORD, Luanza Mission, Congo Belge, Africa

AT the very end of the year like the boom of God's minute gun comes the sad word of Dr. Stearns' departure. Sad and glad this news, but certainly sad for us, his orphans, sad for the work he has left behind. We are mourning him in Luanza, mourning him in all my outpost stations along the lake, up the river and over the great Range in the savannahs. The last link he and I had was in that (oh, so prophetic) word of his beloved Paul, "Much more in my absence." The departing Paul and the departing Daniel Stearns have the same message for the same work: "Much more in my absence." Thus God's way is the opposite of man's; man drops his jaw in dismay and says, "Much less" in the great man's absence. Faith says,

"Much more" in the presence of a never-absent God.

Mr. Stearns and I met as strangers on the Washington train, and I well remember his gracious forbearance when I asked to be excused from conversation, so weary was I, so longing for a rest in my corner of the car. Then feeling rebuked, I crossed to where he was, pleaded my apology and soon my face lightened up when I found we had a common friend in Sir Robert Anderson, and a common theme in the Coming of our Lord. That was the very day I had discovered the very words of rapture with which the Bridegroom will welcome home the Bride when He calls down to her from the air. I remember how his eyes shone as I rang them out in the rattling train: "Rise up my love, my fair one, and come

\* From the "Bible Scholar," New York, June, 1921



away; for lo! the winter is past, the rain is over and gone, rise up my fair one and come away." So began our co-service for Africa, he to remain in America, and I to pass on into the unknown heart of Africa, one in and for God.

But now, ah! now that same "Much more in my absence" spoken on earth comes down to us from him in Heaven. And shall we not answer his challenge from the glory? The very consummation he is longing for is debarred by human lethargy, debarred by human apathy. Daniel Stearns is with his Lord, enjoying his Lord, but ah, *the* consummation is not yet. It has been given him to wear white garments even now, but he also has been notified by his Lord that he must "rest yet for a little," until his brethren left down here be fulfilled.

This "fulfilling" of his brethren yet on earth was the sole object of his day and night missionary labor. "The other sheep" must be brought, the Gospel "must" be preached for a witness in all the wide weary world. These are "*the* times of *the* Gentiles," not some of the times, not some of the Gentiles; Christ offers His all to all.

We had not been with each other an hour in the train when out came the startling coincidence of our common link with the martyr William Cooper of China, my boyhood's friend. I saw the memorial table in his church; then I told how (like Livingstone) I, too, was intended for China, but all God's continents are the same, and Africa claimed me as China claimed my dear William Cooper, the martyr. God overruled the vile opium war to the diverting of Livingstone to Africa. And to me who has likewise been diverted from the China to the same Africa, this was always a pledge of the overruling power of my God, the thrilling thought that the same God was mine, the God who gave Livingstone as a boon to Africa because of devilish opium war in China. Good out of evil, well out of ill, and the very best out of the very worst.

I remember in that Congressional Limited how interested he was when I told him that Dr. Livingstone's dying, longing desire has been taken up by me, and that, like the sainted doctor, I had stepped out in faith with no stipulated salary. This tried his faith, tried it almost to its snapping with the strain, for did not Livingstone pen the words, "I thought of myself as the man who went down from Jerusalem to Jericho, but neither priest, Levite nor Samaritan *could possibly* pass my way." But the succor came at last, and (as in my own case) a good Samaritan *from America* brought both the two pence and the oil.

People have laughed at Livingstone for stepping out in his old age with no guaranteed salary. "Indeed," said he, "I have flattered myself that I had much prospective comfort in store for me in my old days. And pecuniary matters required looking after for the sake of my family; but since you ask me in that way, I cannot refuse you."

In fact he only went because another famous man had bluntly demanded a sufficient remuneration for his services: he could not think at his time of life to undertake anything of the sort unless it was prepaid. Then Sir Roderick turned his back on this "*sane* man" (for, says Stanley, "all sane men

will at once recognize the wisdom which guided him in his reply as it is scarcely fair to expect a man of advanced years to undertake a mission of this nature without ample compensation for exchanging the conveniences of civilized life for the dangers and privations that constantly menace and surround an explorer in Central Africa"). Baffled but not beaten, Sir Roderick Murchison, President of the R.G.S., made straight for simple Livingstone, who at once capitulated on the no-cash phase of this, his last, royal venture. Choking down regrets that his weary bones will have no rest, yet proud to prove that money is a minor matter, he accepted the commission that was to eventuate in his death down here in Ilala.

True, Sir Roderick promised this and that, but Sir Roderick's arm of flesh was soon dead in the dust. Yet God has a host of helpers who are knights in deed if not also in name.

"Doctor Livingstone doing it all without a salary?" said the incredulous American millionaire Bennett. "A Lord-will-provide expedition? Of course, the Lord *will* provide and I am going to help Him."

General Gordon had given the challenge to Sir Richard Burton in the words: "You know the hopelessness of such a task as African missions till you find a St. Paul or a St. John. Their representatives nowadays want so much per year and a contract." Livingstone it was who met their challenge, and, *s'embarquer sans biscuits*, marched off in faith with little songs singing in his soul.

Gordon himself was "mad" enough to do it; Livingstone, likewise, had a dash of this divine madness in him, St. Paul beating both of them with his "We are fools for Christ's sake." "Honor not honors" was such a favorite motto of Gordon's that he wrote it on all his letters. Livingstone liked and lived this motto too. When Earl Russell sent to prove as to what "honor" he coveted for himself, then it was the ever-unmindful-of-himself Livingstone threw away a knighthood that had come a-begging and said, "If you stop the Portuguese slave trade you will gratify me beyond measure." Well done, oh man of God, for combatting the double slavery of both body and soul!

Here, then, you have the double analogy: our stepping out by faith as Livingstone did to the very lands he died for in trying to reach them. This is the link of human help now served (it is) by the death of this true co-worker unto the Kingdom, Daniel Stearns. It is *up* to us because it comes *down* to us from the Glory, I mean, this call of his, sounding night and day in my ears as the last words written between us, "*Much more* in my absence." Paul said this long before. Yes, but did not Christ begin all this "Much more in my absence" soul appeal when he said, "Greater works than these shall we do" *after I am gone* above?

Daniel Stearns believed we can *hasten* our Lord's return because he also believed we can *hinder* it. Daniel Stearns believed that what the angel meant when he said, "Why stand ye gazing up?" was this: Why stand ye gazing up to Heaven, for if this same Jesus must so come again, then must we be witnesses unto the uttermost parts of the earth in order to bring Him back.



Many, many speak about "the coming of the King," but Daniel Stearns for twenty-eight years at German-town kept asking, "Why speak ye not a word about *bringing back the King?*" This was the reason of his keen concern in my Bible translation work: we have millions of they-would-if-they-could kind of simple souls, whereas Bible-sated America has too many of the other sort, they-could-if-they-would individuals. So much so that he began to "compel them to come in" by throwing the words of God at them from great wayside boards in loud letters that cried out to the passer-by. Alas, all we in Africa want yet a while is the plain printed page of real idiomatic speech flowing from the heart of God in His Word as translated after more than a quarter of a century of study.

Paul on earth said, "Fulfil ye my joy," how much more does he (and Mr. Stearns) say it now down to us from Heaven—now as the centuries elapse and the consummation retarded by the church to which alone has been confided the completion of the Bride. For then alone can Paul's joy be full when the church is consummated and the Bride complete. Is it not written that "the Bride hath *made herself ready?*" Saved sinners can save sinners. The

Bride is only ready when "the Bride hath *made herself ready.*"

Tell me, is Paul in Heaven not interested in the fate of his glorious Epistles not yet translated in far and foreign tongues? Yes, comes his cry from the Glory, "Fulfil ye my joy" in seeing them reach out to the earth's end, for they are not mine but my Lord's.

Take the case of John and his Gospel of twenty-one chapters. His theme is so great and his words so few that he feels he must apologize for writing such a short Gospel. And how does he do it? Why, he says, the light and love of God are so superlative that even the whole world itself would be too small a bookcase to contain the written record of God's love.

Alas, what a difference there is between this all-the-world-too-small-a-bookcase idea and this of these African tribes who have not yet *one* copy of the Gospel in their own lingo.

They never knew what writing was till we came on the scene; then they saw us running down to meet the mail, the "mukanda," or letter, we read being from a far country. So it is they call the Bible, God's "Letter," it too comes from a far country, and there is life in a look at God's Book.

## Opposition Changing to Inquiry

By Rev. CHARLES FAIRCLOUGH, Yenchow, Chekiang

THE summer days (1920) were long and trying but through the mercy of God we were kept in health and vigor. Throughout the great

heat we remained at our station making up many arrears of necessary repairs, etc., so that when the bracing days of early autumn approached we were ready to start out on the Gospel campaign which had been planned.

Our district of Yenchow comprises four counties. It is a very mountainous region but, hidden amongst the "happy streams and eternal hills" are countless villages and homesteads which have not even yet been visited by the messenger of peace. In company with a group of Chinese preachers, we set out to visit some of these remote corners and we made the country side ring with the sound of the Gospel. In passing through the larger villages of the plain we had some splendid evangelistic meetings. At one village comprising some five or six hundred homes we were allowed the use of the ancestral hall. This was quickly filled with the villagers who listened attentively to the message of salvation. In concluding the meeting I spoke from the words, "Believe on the Lord Jesus Christ." Appealing to those present I asked, "Who will believe?" "I will," replied an old man, as he stepped forward. In conversation he told me he had listened to the "good news" with deep interest. It was the first time he had heard, he said, that there was a plan of salvation. I presented him with some Scripture portions and Gospel tracts and we prayed together. It may be I shall never meet that old man on earth again but my heart gives thanks to the Lord that "at evening time" the day spring of God's saving power can displace the gross darkness of night and flood the soul with the light of God and His salvation.

In one county town, where, for years, there has been a spirit of hardened opposition, we had some fine gatherings in the market place which was crowded



THE "CHINAMAN'S PRIDE." THESE CURIOUS TWIN POLES BEFORE A HOUSE ENTRANCE SIGNIFY THAT THE OWNER OF THE HOME IS A SCHOLAR OF WHAT MIGHT BE TERMED THE CHINESE "M.A." DEGREE  
 Photograph by Rev. Charles Fairclough



for over a week. On every hand "a great door and effectual" has been opened to us and the old time opposition has changed to a warm friendliness and inquiry as to "what these things mean."

In the course of our preaching tours we disposed of some eight thousand portions of Scripture and a large quantity of Gospel tracts were scattered broadcast. There were many interesting wayside conversations and not a few of the hearers were deeply touched and we trust the arrow of truth has stuck fast in many hearts.

It may interest you to know the mode of travel in our itinerations. For the most part we go by foot and, should the weather be bad, it means plodding through the miry sloughs. Many places can be reached by boat and on the smaller streams the bamboo raft serves us well. On the last journey I had the misfortune to get a cold ducking through the capsizing of the raft. Occasionally Mrs. Fairclough engages a sedan chair, but "Brownie" our little pony, is a very faithful friend and helps us over many a weary mile—and without a grumble. In visiting one corner of our extensive district we had a climb of about four thousand feet. At the end of a long day we came to a lone inn—the accommodation, however, was such that Mrs. Fairclough and I most decidedly preferred the starry heaven for our ceiling so we passed the nocturnal hours on the mountain side. It was a beautiful moonlight night and the mountains seemed to blend into the fleeting clouds and lose themselves in the distant horizon.

At the first blush of the morning we crept out of our rugs with a feeling of refreshment and were soon on the road again. The sun shone forth from a fleckless sky and the hills were resplendent in the halo of light. It was a grand sight and our souls were attuned to the song of the Psalmist, "The mountains skipped like rams and the little hills like lambs."

No one can move about in China today without hearing the sound of the crumbling of an old order. This is true in the realm of commerce, politics and religion. It seems to be a time of progressive beginnings and one asks the question, "Is China slowly turning toward the light of a better day?"

In material progress she seems to be catching up with the rest of the world. Everywhere we see



A CORNER OF THE LAKE AT YENCHOW, CHEKIANG

*Photograph by Rev. Charles Fairclough*

soldiers in authority. The old hierarchy put the Scholar first, the Farmer second, the Merchant third and the Soldier last. Today the order is reversed and 75 per cent of China's revenue is swallowed up by China's army. In the meantime the whole country is groaning under the weight of misgovernment and civil strife and a great shadow is cast by the gaunt spectre of famine. More than twelve millions of people are facing starvation—more than the number of soldiers who died from every cause in the great war. Nevertheless, even amidst these appalling convulsions there is, in the minds of the people, a growing consciousness of national solidarity.

It has been said that China is a land where all things always seem the same, but great changes are taking place and there is no doubt the way for the Christian message is being cleared as never before.

A new society has recently been established, "The society for promoting good." It is an attempt to bring together the heathen religious cults for a final effort to accomplish something worth while. The accumulated bitterness of failure is bringing the Gospel under the criticism of many of the leaders of the land who are standing by to see if Christianity can do what the religions of China have failed to do.

## Glimpses of Kiangsi Family Life

By Miss G. A. RUGG, Yuanchow, Kiangsi

MRS. LIN, her young jackanapes of a son, "Beseech Grace," and I are still the occupants of the Doctrine Hall at this outstation, Wantsai. We do so need an evangelist here. With us it is a matter of constant prayer, and I rejoice to find the members themselves are beginning to feel the need, for often when praying in public services they ask God to send us a shepherd for the flock. The preaching band of fourteen men under the splendid leadership of Mr. An, did a fine work here last year, leaving behind forty inquirers. But there has been no one to take care of them and all but two or three have drifted away. A Christian

shopkeeper takes the services, but his wealth and his undeniably domineering way cause feeling among many, and the more important work of a pastor is still left undone. But I am sure God is remembering us. He is not short of men, and when His time is come He will send His choice.

Last week Mrs. Lin and I, and the child, started out for the home of a Christian about ten miles away. We met our host on the way carrying two panniers of coal to sell on the street. I had never met him before, and the bible-woman did not recognize him under his great, broad bamboo rain-hat till he had passed. Then the barrowman hallooed,





ROCKING THE BABY TO SLEEP

Lao Li dropped his burden on the path and came running back, to learn that we were to be his guests.

The house was high up on the top of a hill, with the most glorious view for miles around. The little wife, a bundle of faded waddings in several layers, with a flat black hat set plaster-wise across her forehead and ears, came in, apologizing for the untidiness of her house—she could not keep it clean for all the neighbors' children. She asked us to be seated on two tiny bamboo chairs, began vigorously to brush up, and then ran away to bring us each a small bowl of cold tea. But even in these few minutes one could see what a dear girl she was!

She had one little boy about three years of age, who, terrified at us, disappeared into his paternal grandfather's house. Trails of sweet potato tendrils, for pigs' food during the winter, were hung all 'round the general room. In the middle of the mud floor, tucked up with straw and old wadded coats in a big hamper lay a tiny baby girl, just over a month old.

"Your own?" I asked.

"No, my son's wife!"

In a nearby village a young mother of eighteen years had had the misfortune to have two little girls, and her disappointed mother-in-law said she must give one away as a daughter-in-law. Thus it was that Master Li, at the age of three years, was already provided with a wife! She had plenty to say for herself in her own style and quite forcibly. Her "mother-in-law" was really fond of her and good to the little maid.

They told us that the next day the baby girl would have been in their home for just a month, and the father—and the mother, too, if the weather was fine—would come to visit and bring presents of eggs, meat, dough strips and some more clothes.

We had meant to go on to a village of weavers where there is a little preaching hall, but the rain was incessant and we could not get a barrowman. Lao Long, the man who had brought us, had gone off to a wedding feast at his maternal grandmother's.

Just as darkness was falling, Mr. Li picked up his small son, arrayed in a long, red sleeveless overcoat, a big warm wind-bonnet enlivened by a red cord of pennies hanging down the back, and a pair of pale heliotrope shoes, and under cover of a huge

oil umbrella set forth to the boy's "outside" grandmother's home. A fowl had been killed and the small grandson's help was wanted in eating the unwonted delicacy. I hardly think he would disappoint them. The father had thought it most unwise to go in the pouring rain as they could not reach the house before dark, but the child shook himself and pouted and said, "O iao!" (O-yow!—I want!). And when a child—especially a son—does that in China, well—!

At night one of the women came in. She perched herself upon a large tub, set for sprouting wheat for making rice candy. We squatted on tiny low chairs nearly on the ground, while the mother put a stone under the hamper so she could rock it, and "Beseech Grace" went to sleep astride his mother's knees. With all the doors shut to keep out as much wind as did not get through the holes and cracks, and in the flickering light of a little Chinese lamp, Mrs. Lin told the beautiful old Story to that dark, rough, heathen-hearted woman.

The next morning rain was still falling. It was Saturday. We had a strong desire, but little hope, that we might be home for the morrow, "Big Worship." Oh, to be able to do as would be possible in the home country—just set out and go! But that is out of the question for a woman in China. Mrs. Lin and I went into the little room, sat on the edge of the huge bed, and prayed. And God did the "impossible," for a man was found willing to wheel us.

Before leaving, we gathered together for a short Scripture reading. At one time four or five from away in the hills used to meet every Sunday in that little house, but now Lao Li says no one comes. Will you sometimes remember them?

This morning, Saturday, the Yuen family, three women and three children all came to service, thinking it was "Big Worship." So we asked them to sit down and drink tea while we chatted awhile, got them to look at a few characters, and then read about the Lord healing the leper. There is real tragedy in that home—one wonders what Chinese home is free from it. Mr. Yuen died last summer. Mrs. Chang, the "outside" grandmother, being of a strong, forceful temper, to put it mildly, does not live with her husband, as they "speak cannot arrive at." She has one son and two daughters and has lived for a long time with the younger daughter, whose husband, a church member, passed away in August. Her son is a gambling scoundrel. His bright little wife came in on Wednesday, heated and breathless. Her husband wanted her, the "big" wife, to wait on and cook rice for the "small" or second wife, whom in spite of his overwhelming gambling debts, he had been mad enough to marry, wanting his first wife's hard-earned savings to help him find money enough! And now, as difficulty has become absolute emergency, he is planning to sell his first wife, though she is the mother of his boy, which usually saves a woman from this disgrace. Mrs. Chang is not in the least distressed about leaving him, and does not seem to mind whether or not she is to take little three-year-old "Golden Honey," but she says when her husband calls someone to look at her, well, then she will send word for her



"mother's home" to look into her prospective home—presumably to see if there will be rice there to eat. She is a warm-hearted, sunny-natured girl, and one cannot help being fond of her.

The widowed daughter has two boys and a girl. The whole company lives together and has no shame in eating the rice of the one son-in-law, Mr. Yuen! From top to bottom China is full of wrong and injustice.

Oh, how we need workers, especially Chinese evangelists and pastors! You can help us in our need by asking the Lord of the harvest to send forth laborers. We have them here, just the kind who are needed, but alas, they are not yet "fit for the Master's use." We ask you for your help by prayer. Will you not give it to these?—to Him?

## Among General Feng's Troops

By Mr. R. H. MATHEWS, Hweichow, Anhwei

**D**URING May I had the privilege of visiting the camp of General Feng at Sinyangchow, Honan. Dr. J. Goforth had arranged for me to conduct a series of Bible classes simultaneously with his revival meetings. It was a unique experience. Living right amongst the men, seeing their behavior and hearing their conversation, one could but praise God for the grace manifested in these soldiers.

Six meetings were conducted daily, three being held in the foreign-style theatre, kindly lent by the proprietor during the day. (In this connection, one might say, that, though no official prohibition has been issued, not one of the soldiers attends the plays.) It is a fine place to speak in, and seats about fifteen hundred. Placards with maxims and home truths had been put up, and these would be read also by the playgoers at night. Every morning from seven to eight, Dr. Goforth addressed a great company. From eleven to noon, I had a similar audience, and from half past one to half past two Mr. Su, of the Canadian Presbyterian Mission, had yet another set of men. We each had a different lot of men, but it was so arranged that each of us had the same audience daily.

It was an inspiration to speak before such eager faces. The audience was made up of young men, strong and in perfect health, showing astonishing earnestness, and great numbers of them daily taking notes of the lessons. I spoke on Ephesians and questioned them daily on the preceding subjects. The answers came with such precision and with such unanimity that, at first, the sudden explosive response was quite disconcerting; fifteen hundred voices answering as one. It was glorious!

I asked: "What were you before you knew the Lord Jesus Christ?"

And like a thunder-clap came the reply: "Dead in sin."

"What else?"

"Following like silly sheep the course of the world; serving the prince of the power of the air; giving rein to passion; without hope, without God."

After one address on, "No room in the inn," they sang beautifully, "Oh, Come to My Heart Lord

Jesus, Come!" Tears were not far away. One's heart was strangely stirred.

I cannot take time to tell of the other meetings for prayer and Bible study, but must close by a brief story of Sunday, May 21st, verily "a day to be remembered." During the morning, 960 men were received into fellowship, and partook of communion. The baptismal service began at six in the morning and lasted, in three relays, till half past twelve. After that, nine short communion services were held in the same place, i.e., the Logan Memorial Y.M.C.A. Hut. It seats four hundred, so there were in all, twelve services, about 4,500 men joining with us in this blessed memorial feast. Quite a number of missionaries came for the Sunday and gladly shared in the arduous, but inspiring, services of the day. On the previous day, General Feng had addressed the inquirers for about three hours, using the life of Pastor Hsi as an illustration of a Chinese life wholly devoted to God.

In closing, I should like to call for much prayer for this work of the Holy Spirit. Whereunto may this lead? These dear men of God are daily pouring out their hearts before God for their country. They say, "Our hope is in God; nothing else can save our nation." Shall we not help them, praying with all prayer and supplication in the Spirit.

## Bible Classes and Home Testimony

By Mrs. M. GRAHAM ANDERSON, Hotsin, Shansi

**W**E are very busy and happy in our work which includes Bible teaching in a central station, three more distant stations, as well as our out-stations. From August 1920 to May 1921 we have held fifteen such classes for women and the same number for men, the smallest attendance at any of these being ten. The classes are held twice daily with a joint evening service, more of a dynamic nature. Praise God, there have been some tangible results, and we trust still others which cannot be seen.

At one place a man who had been very cold and dead spiritually, seldom attending worship even when in the city on Sunday doing other business, came to one of Mr. Anderson's classes and was much helped and blessed. He went home and established daily family worship, also a Sunday service for those who could not go to the central church, and his family testifies that his life has been quite different since. This spring when we had another class at another centre he brought a dozen other men and women in for the two days conference, seven of whom remained to the Bible study class. He has invited us to spend a week at his home early in June to have classes for men and women to which he hopes to bring in the Christians and inquirers from the neighboring villages.

In another out-station a woman who had for years opposed her husband who was a church member of long standing, attended one of my classes and at the close publicly announced her intention of accepting Christ as her Savior. Since then she has attended services pretty regularly and came to one of our central classes for inquirers this spring. She is greatly changed. We would ask prayer for her



that she may continue to grow in grace and in the knowledge of God.

We have one more instance of a man who went home from one of Mr. Anderson's classes in the city here and at once established family worship in his home, seeking to lead his wife and his brother's wife to Christ. Visiting the home a little later on it was a joy to us to see the whole family, big and little, assembling for family worship before breakfast. This is now their daily custom and God is blessing it to them all.

While there are others this will suffice to show that God is answering prayers on our behalf and using his blessed Word to convict of sin, build up, and bring to Himself, those that study it.

A Bible Reading League has been begun in our district. So few, comparatively speaking, of our Christians read their Bibles daily that we felt something must be done to stimulate them to do so. A leaflet was prepared by means of which those that entered the League could easily read through the Bible in three years, by taking a chapter or part of one daily. Those who join promise to think and pray over the portion read. At the end of each year there is a slight examination on what has been read, and at the end of three years, if the promise has been faithfully kept, a little token given to show that the work has been done. About eight of our church members have joined this Bible Reading League and we believe it will mean real spiritual growth and deepening of the spiritual life of the individuals as well as of the church as a whole.

## An Experience in Hospital

By Mrs. JOHN FALLS

ON May 10th I was operated on in Temple Hill Hospital. Dr. F. E. Dilley was my surgeon, assisted by Dr. Dunlap, both of the Presbyterian Mission. In answer to much prayer and Dr. Dilley's skill I have made record strides toward renewed health.

The Presbyterian hospital is all that one could wish for in a hospital. I had a capable and efficient nurse, a graduate of the University Hospital of Philadelphia, and, almost best of all, night and day I had dear Chinese girl nurses to wait on me. They are so kind! Nothing is too much for them to do for one. I never saw them impatient and it is just lovely to see them being trained so well in such useful service. They are all educated girls with unbound feet and are so sweet! When I began to recover I had long talks with them about their homes, their work, and the Lord. They were all Christian girls and belonged to the Christian Endeavor. I could hear them taking prayers in the Chinese wards with the patients, as my door was open. I could also hear the nurses asking a blessing before serving the meals to the patients.

It seemed very homelike to hear the singing at Chinese prayers each morning, for the hospital chapel is in the centre of the building and my room was above. When I was regaining consciousness from the anaesthetic I heard the singing and wondered if I was back in our station again, but a little movement followed by a twinge of pain soon reminded

me as to where I was.

Mr. Falls did over four months' strenuous famine relief work, and I also did my share in having clothes made for the needy. The early months of this year were busy ones and I was in poor health, but daily the Lord gave strength. Our women's guest room was crowded almost every day and we had wonderful opportunities for preaching the Gospel. We could not get all the women into the women's side of our chapel on Sundays.

In quite a number of homes the people have destroyed their idols and put up Christian posters, but it is early yet to speak definitely of results. In one of our out-stations the evangelists write reporting many inquirers—and we pray daily that souls may truly be born again.

## A Day in the Lily Douthwaite Hospital

By Mr. ARTHUR TAYLOR, Chefoo

IN an unpretentious building, low lying and next to the dusty highway, where Chinese mules and pedestrians pass in thousands every day of the year, is the Lily Douthwaite Hospital, erected many years ago by Dr. Douthwaite in memory of his wife. Here for six days in the week is carried on one of those glorious but unadvertised works of mercy and love, the fruits of which will alone be seen in Eternity, where the foreign physician for Christ's sake and the Gospel's attends the suffering and tells of the Greatest Physician of all who heals the soul.

Morning prayers are taken by the missionary and then the multifarious duties in connection with the hospital are performed and soon after ten the doctor arrives at his little consulting room. This is nothing more than a small room containing a desk and few chairs. A bell is rung and the old bible-woman ushers in the women patients.

The first woman patient tells her story to the attending doctor. He finds her condition is due to lack of nourishment in the first place and in the second place wrong treatment from the Chinese quack to whom she has been going. However, after listening to her story and summing up her case, the doctor gives her a slip of paper with which she proceeds to the dispensary where she is given a bottle containing a pretty colored liquid. It has to be carefully explained to her that this must be taken not all at once but in small quantities three times a day.

The other women are given the same close, earnest attention. Some of those coming for the first time are obviously afraid to let the doctor touch them. But despite the number awaiting their turn, he gives to each the best of attention and might be attending the noblest of the land, judging from the care exercised.

Among the women this morning is one with her hand to her eye as though she were weeping. When her turn comes she steps forward. The doctor gently removes her hand. There is nothing but an eye filled with blood. The sight is irretrievably gone. The poor woman in a few words tells what has happened. Her husband in a fit of anger with her, because something of his was not quite right,





THE "LILY DOUTHWAITE MEMORIAL HOSPITAL" (FOR CHINESE) AT CHEFOO, NORTH CHINA. THE CHINA INLAND MISSION BOYS' SCHOOL APPEARS BEYOND THE HOSPITAL, AT THE RIGHT

has poked her eye out. She, in her distress knows that the native quack can do nothing for her. But she has heard that the foreign missionary doctor can give sight to the blind. Thus when her husband's wrath has subsided somewhat she goes to the Lily Douthwaite Hospital. But alas, the sight of that eye has gone and the doctor points out that unless the bad eye is at once removed she will probably lose the sight of the other also. This he explains but it is no use, for away she goes unconvinced of the latter contingency. But she has heard while waiting to see the doctor of the One who giveth light where now there is darkness; and who knows whether the seed which has been sown will not in God's time, spring up and bear fruit?

When the women are finished the men commence coming into the consulting room. First is a poor fellow, who from his appearance it is evident is not long for this world. The doctor gives him a seat, his ragged garment is partly removed, and the stethoscope is placed upon his heart. It is terribly weak. His lungs are next tested, and here again the diagnosis is bad. The lungs are too far gone, there is no hope for a recovery. He has been working from his very early days in one of the big silk filatures. Huddled in with hundreds of others, working from daylight till late at night, in an atmosphere where God's pure air rarely penetrates, and with food that is anything but nutritious, he has succumbed as thousands of others about whom nothing is known, must do. What he requires he cannot get. He must keep at his work and back he goes to it until his body is too weak for him to do anything more, and then—ah yes, and then—thank God, he has been told the Old Story and with the thought that possibly what he has heard will remain we turn to see the next patient.

Numbers come in who are victims of immorality and in this little hospital how much matter for a sermon on "Your sin will find you out," could be furnished.

But suddenly in walk three men. Two of them are tall, stalwart sons of the soil. But in the middle is an older man. They have all three walked thirty miles along the dusty roads, and to get to the hospital they have given up their work for a couple of days.

Why have they come? They have heard that the

foreign missionary doctor can give sight to the blind. The old man, not their father, but their eldest brother, has been blind for years. They have been told lately of a man who was blind for a time with cataract but who came to the foreign doctor and then received his sight. They had brought their brother feeling sure that the missionary doctor would give him his sight.

But an examination revealed the fact that nothing could be done, and oh, the sorrow to have to tell them this!

They have come buoyed with the thought that they would get what they wanted. They could not be convinced. "Cut, cut," they said, for this is what they heard had been done in the case about which they had been informed.

But sorrowfully the doctor had to acknowledge that he could do nothing. This was not an instance where cutting would accomplish anything, and so the trio left. But the physician was the servant of the Master and what joy it was to know that though they had come all the way to take advantage of the doctor's skill they had been told while waiting of the Master who would not only one day give sight to the eyes but who also, had gone to prepare a place for all who put their trust in Him and in that Home there would be no blindness, no suffering and no pain.

Perhaps these lines, totally inadequate to do justice to the work of the little hospital, will meet the eyes of a young doctor. With life before him what could be grander than to use the talents God has given for the alleviation of the vast amount of suffering that is going on in China to-day. Such work will not bring worldly wealth or fame, but in the hearts of the Chinese people there will well up a wealth of gratitude that is beyond price. Blessed is that doctor who, when His Lord comes, will be found working in the unpretentious buildings in China serving as hospitals.

## The Colonel and the Commentary

By Rev. J. VALE, Shanghai

ON my return to China, in the summer of 1916, it was decided that I should take up the translation of certain books in the Devotional Commentary Series, published by the Religious Tract Society, London. The books selected were three volumes on Genesis and three on Romans, by Rev. W. H. Griffith Thomas, D.D.

The first volume on Genesis was published some time during 1919, after much delay owing to war conditions; and Volume II has been in the press for about eighteen months, and possibly will remain there for some months more, owing to the lack of funds, largely brought about through adverse exchange. When the first volume was published, Mr. Chai, my writer, received ten copies as a present from the Chinese Tract Society. About that time he was travelling on the Shanghai-Nanking Railway towards Beautiful Soo (Soochow), one of China's famous cities, situated some fifty miles or so from Shanghai. In the train he met a Captain Lien, an old friend who was in charge of the troops stationed at Soochow. They naturally fell into conversation,



and Mr. Chai, on parting, presented this captain with a copy of the new commentary, which was the only Christian literature he had with him at the time. The captain, of course, received the book, but not being a Christian, or in any way interested in Christianity, did not read it, but took it home, placing it on his office table.

Soon after this, Colonel Chao, stationed at Nanking, paid an official visit to Soochow. When he entered Captain Lien's office he noticed the commentary on the table, and said to him: "What are you doing with that book? Are you a Christian?"

Captain Lien said, with truth, that he was neither a Christian nor interested in Christianity, and then explained how Mr. Chai had given it to him on the train.

Colonel Chao, who was already an inquirer in

connection with one of the missions in Nanking, asked if he might have the commentary and Captain Lien allowed him to take it away.

Some time during the autumn of 1920, Mr. Chai received a letter from Captain Lien, saying that Colonel Chao had become a Christian, and had been received into one of the churches at Nanking, and that it was through the reading of the Commentary on Genesis, by Dr. Griffith Thomas, that he was led finally to accept the truth. Mr. Chai was naturally glad to hear this news: and I have reproduced the story in order that those who have been (and are still) praying for our work, may rejoice with him, and continue to pray for the tracts produced by Mr. Chai, and sold by the Chinese Tract Society, and other like agencies, amounting to three or four millions during the past few years.

## Prayer Calls—Praise Echoes

**Give praise** for the circulation of the Scriptures amongst the Miao tribes (page 118).

**Pray** that the printed Word may be brought to the eyes of men in the heathen lands and the home lands (pp. 120, 127).

**Help by prayer** in response to the call for workers, especially Chinese evangelists and pastors (p. 122).

**Pray** for General Feng and the great work among his men (pp. 123, 127).

**Pray** that souls may truly be born again through Bible classes, preaching and the reading of the Word (p. 124).

**Thank God** for Christian Chinese nurses (p. 124) and **pray** for more doctors and other medical workers in China.

**Pray** for translation work and the circulation of tracts and spiritual books among the Chinese (p. 126).

**Give thanks** for answered prayer in the release of Mr. C. H. Stevens (p. 127).

## Arrivals

August 2nd, 1921, at Montreal, Mr. and Mrs. A. H. Barham, Miss E. B. Harman and Miss E. Wright, from England.

## Marriage

April 28th, 1921, at Yunnanfu, Yunnan, Mr. H. Parker to Miss Dorothy H. Allen.

## Death

July 15th, 1921, at Shanghai, Miss Elsa C. Johnson.

## CHINA INLAND MISSION: SUMMARY OF NORTH AMERICAN ACCOUNTS, 1920 CONSOLIDATED SUMMARY OF PHILADELPHIA AND TORONTO CASH ACCOUNTS

### Receipts:

Balance for 1919:	
Annuity Account .....	\$ 45.53
General Fund Account .....	828.09
Home Special Account .....	67.80
	<hr/> \$ 941.42

### Received in 1920:

Missionary Account, for support of missionaries in China and at home .....	\$ 38,502.26
Native Helper Account, for support of pastors, evangelists and bible-women .....	14,493.82
Native School Account, for support of native children in schools in China .....	2,032.80
Foreign Special Account, for phanages, famine relief, purchase of gospels, tracts, etc. ....	30,387.91
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China .....	3,024.74
Annuity Account, for support of missionaries permanently detained at home .....	6,007.60
Home Special Account, for use in Germantown Home and Office .....	1,123.10
"China's Millions" and Prayer Union Account, for printing and circulating of "China's Millions" and Prayer Union cards and letters .....	30.00
Mission Home Account, for furnishing and repairs of Mission Homes .....	1,676.15
Conference Account, for expenses of Annual Conference .....	50.00
General Fund Account, for General Mission use (including interest on investments) .....	75,891.12
	<hr/> \$173,219.50

### Disbursements:

Paid out in 1920:	
Missionary Account, remitted to China and paid out at home for support of missionaries .....	\$ 83,077.38
Native Helper Account, remitted to China for support of pastors, evangelists and bible-women .....	14,493.82
Native School Account, remitted to China for support of native children in schools in China .....	2,032.80
Foreign Special Account, remitted to China for bible schools, hospitals, orphanages, famine relief, purchase of gospels, tracts, etc. ....	30,387.91
Outfit and Passage Account, for outfit and traveling expenses of missionaries to China .....	8,149.88
Annuity Account, for support of missionaries permanently detained at home .....	5,667.79
Home Special Account, for use in Germantown Home and Office .....	778.01
Candidate Account, for candidates traveling expenses and for their testing and training .....	160.80
Travelling Account, for traveling expenses of returned missionaries, officers, deputation workers and office helpers .....	972.33
Mission Home Account, for furnishing and repairs of Mission Homes and trustee's fee .....	3,893.51
Office Account, for office fixtures, printing, stationery, postage, telegrams, bank charges, lawyer's fees, etc. ....	1,097.53
House Rental and Fuel Account, for house rental, fuel, gas, water, taxes, moving and storage .....	4,188.42
Officer and Board Account, for support of officers and families and for entertainment of visitors in Mission Homes .....	4,704.44
Office and Home Helper Account, for support of office and home helpers .....	9,585.87
"China's Millions" and Prayer Union Account, for printing and circulating of "China's Millions" and Prayer Union cards and letters .....	2,407.75
Meeting and Conference Account, for advertising, etc. ....	147.00
Literature Account, for circulating of Mission literature .....	110.00
	<hr/> \$172,455.33
Balance:	
General Fund Account .....	\$ 907.45
Home Special Account .....	412.89
Annuity Account .....	385.34
	<hr/> \$ 1,705.68

\$174,161.01

\$174,161.01

We have audited the Philadelphia accounts of the CHINA INLAND MISSION for the year 1920, and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to by Mr. J. R. Douglas, Auditor, and the Philadelphia cash account.

Philadelphia, 15th March, 1921.

(Signed) LYBRAND, ROSS BROS. & MONTGOMERY, Accountants and Auditors.



## Editorial Notes

THE patience of our readers has been put to test by the tardiness of our paper the last month or two owing to unusual difficulties encountered in the printing office. We apologize for all the inconvenience and anxiety this may have caused, but we are glad to find "China's Millions" is missed when not appearing at the time expected.

A voice which once with impassioned vigor told the message of the Gospel to many thousands has been silenced upon earth by the home-call of the evangelist, W. P. Crombie, on the Lord's Day, July 17th. Perplexed and full of regrets that the limitations of an octogenarian prevented him from proclaiming to multitudes, as formerly, the unsearchable riches of Christ, he was constantly to be found at evangelistic, missionary and other meetings of spiritual character, for these seemed to provide the only atmosphere in which he felt he could breathe. His frequent attendance and participation in prayer at the weekly meeting of the China Inland Mission in Toronto was a blessing to that gathering and his presence will be deeply missed.

Another home-going which from the earthly side will bring sorrow to many is that of Miss Elsa C. Johnson, who having been compelled a few months ago, on account of serious ill health, to leave Shansi for the coast, passed away at Shanghai on July 15th. Miss Johnson was one who had gone through the rigors of a long and hazardous flight from her province during the Boxer outbreak of 1900, and the experiences of that time seem to have left their marks permanently upon her health. Nevertheless, she spent her strength unreservedly in the Lord's service. As one of our officers in Shanghai writes: "We can ill afford to lose workers of such experience and ability. Still, the work is the Lord's and He makes no mistakes. May the Lord graciously give us someone of similar faith and consecration to take her place."

A harmony of prophecy regarding our Lord's Return describes this small volume entitled "The Coming Day," by Dr. Ford C. Ottman, published by the Sunday School Times Co., Philadelphia. The writer of this little volume adds so slightly to the words of Scripture that one feels it speaks with unusual authority. It is restrained and vivid, broken into easily compassed paragraphs; and its attractive form makes it a book suitable to offer as a gift to one who is perhaps new to the study of this subject. One can not go far before getting much compact, prophetic instruction. And yet each of the ten chapters is complete in itself dealing with a distinct subject suggestive for Bible class use or for individual study through the following out of many appended biblical references. The Scriptures quoted are so startlingly clear that one feels God has not left us in doubt concerning his purpose both in regard to blessing and judgment. The whole book is fragrant with the sweet hope of His coming and gives a view of the glory and power of the Lord Jesus Christ, our returning King.

A hostage in the hands of a robber leader at Fengsiang, Shensi, Mr. C. H. Stevens after being kept in prison for some months was allowed on June 5th to return to his own home, his captor, Wei, for a time living with him there to "protect" both Mr. Stevens and the Mission premises. The whole affair has been curiously and orientally complex. A new tuchun or military governor was appointed for Shensi. The former tuchun, after resisting his successor's approach to office, at last gave way to him. At the same time the well-known Christian general Feng Yu-hsiang, had been sent with his forces to that province and was said to have decided to make Fengsiang his headquarters. The action of Wei, therefore, seemed to be taken in view of these surrounding changes and apparently was preparatory to the next step which was that of actually releasing Mr. Stevens on or before July 23rd. We thank God for the preservation of Mr. Stevens' life and this answer to many prayers. Details of his release are not at hand, but Mr. Stevens during his later imprisonment, on the Mission compound wrote: "Surely we shall all praise God if he has allowed us this little suffering to save His house and the Mission houses."

"The Sower soweth the Word" (Mark 4:14). The sound of spoken words soon dies, and the memory of them too often goes almost as quickly. God's words spoken on Sinai were subsequently written by Him in stone. The Law, and later also the words of the Prophets, became a book. The Gospels and Epistles too were given in black and white. We thank God that while His Word is still proclaimed verbally, it is embodied almost imperishably in print. Farther than the voice carries, the printed Gospel is carried; and while the voice may be heard but once, as so often is the sad fact in China, the printed Word may be read again and again. Not only is there this power in the Book, but the words of the Book lettered large in the sight of passers-by, may proclaim the Way to the blessing of many. Gospel posters in China have valued ministry. What proves good in China should prove good at home—"Mansoul" is a cosmopolitan city to which access is often more easy at Eye-Gate than Ear-Gate. The movement to put the Word before the eyes of America by bill-boards, street-car cards, and newspaper space is an expedient (supplementary to tract and Scripture-portion distribution) which should not be overlooked. The late D. M. Stearns was an exponent of this method of publishing the Gospel, as is also the Great Commission Prayer League, and this form of publicity for the Word of God is being undertaken in various cities in the United States and Canada. If God used even the up-raised brazen serpent in the camp of Israel to give life to those that looked upon it—and this only pointed, from great distance, to Him who was to be made Sin for us—should not therefore the publicly uplifted words of Him to whom now all power has been given, be far more efficacious? His words "are spirit and they are life."





THE MISSION HOME IN PHILADELPHIA



THE MISSION HOME IN TORONTO

## Here and There

Mr. D. E. Hoste, General Director of the Mission, who has been visiting the west of China on Mission business, was reported from Kiating, Szechwan, as being in better health than in the early part of his extended journey.

The Misses French and Miss Cable have returned to China from furlough and will be taking up once more the important Bible and middle school work at Hwochow, Shansi. Miss Eltham, who has had the oversight of that station during their absence, will be returning to her former work in the girls' school at Liangchow, Kansu.

Rev. F. A. Steven and Mr. J. D. Cunningham represented the Mission at the Keewahdin Bible Conference held at Port Huron, Mich., July 16th-24th, at which great missionary interest was shown.

Serious risings of unpaid soldiery have occurred at Ichang and Wuchang on the Yangtse river, 30,000,000 taels (a tael equals about 1½ dollars Mexican) damage to property being reported together with many lives lost. In Ichang some 2,000 Chinese were killed and foreign firms suffered much loss of property. However, our missionaries in Ichang have been graciously preserved and no damage was done to the Mission property.

In Yunnan and other provinces disturbing conditions still prevail. Workers among the tribes in Yunnan have been asked by the Chinese officials to go into the cities nearest to their work. The reason for this is the renewed hostility of robber bands who were formerly led by Yang Tien-fuh who, in spite of being given amnesty by the previous Military Governor, has lately been executed. In retaliation his followers threaten to carry off and hold as hostages missionaries throughout the province.

Throughout the northwest portion of Kweichow, famine conditions continue and thousands, according to reports sent late in June, are faced with starvation. The district most effected is the Tating prefecture.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, JUNE, 1921

PHILADELPHIA				TORONTO			
GENERAL AND MISSIONARY PURPOSES	No.	Amt.	No.	GENERAL AND MISSIONARY PURPOSES	No.	Amt.	No.
No. 2nd	Amt.		No. 17th	No. 1st	Amt.		No. 13th
1430	\$25.00	1547	1449	1470	5.00		1552
1431	1.00	1548	1450	1471	10.00		1555
1433	10.63	1556	1451	1472	2.00		1557
1434	50	1557	1452	1473	5.00		1559
1435	50.06	1560	1453	1474	1.75		
1436	5.00	1564	1454	1475	21.62		
1437	25.00	1566	1455	1476	10.00		
	4th		1456	1477	5.00		
1443	2.00	1567	1457	1478	1.00		
1451	23.72	1568	1458	1479	1.25		
1453	3.00	1569	1459	1480	30.34		
	7th		1460	1481	3.80		
1454	30.00	1572	1461	1482	25.00		
1461	80.00	1573	1462	1483	5.00		
1464	5.00	1574	1463	1484	8.25		
1465	200.00	1576	1464	1485	2.00		
1466	7.30	1577	1465	1486	5.00		
1467	50.00	1578	1466	1487	5.00		
1469	21.83	1581	1467	1488	5.00		
1471	10.00	1582	1468	1489	5.00		
	8th		1469	1490	5.00		
1473	1,000.00	1583	1470	1491	5.00		
1474	2.00	1588	1471	1492	5.00		
1477	10.00	1589	1472	1493	5.00		
1484	1.00	1590	1473	1494	5.00		
	11th		1474	1495	5.00		
1490	3.00	1593	1475	1496	5.00		
1491	1.00	1594	1476	1497	5.00		
1492	1,000.00	1598	1477	1498	1.25		
1493	25.00	1598	1478	1499	6.77		
1495	10.00	1599	1479	1500	6.77		
	13th		1480	1501	15.00		
1499	21.00	1600	1481	1502	8.00		
1500	10.00	1601	1482	1503	5.00		
	14th		1483	1504	5.00		
1505	1.00		1484	1505	5.00		
1506	5.00		1485	1506	5.00		
	15th		1486	1507	5.00		
1515	25.00		1487	1508	25.00		
1516	12.50		1488	1509	5.00		
	16th		1489	1510	5.00		
1518	100.00		1490	1511	5.00		
1520	5.00		1491	1512	5.00		
	18th		1492	1513	5.00		
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1529	5.00		1494	1515	5.00		
	20th		1495	1516	5.00		
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1534	8.00		1497	1518	5.00		
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# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
SEPTEMBER, 1921

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

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JEHOVAH-JIREH

CONTENTS	PAGE		PAGE
"HE CLOSED THE BOOK"—From <i>"The Bible in the World"</i> .....	131	EARTHQUAKE RELIEF—By Rev. L. C. Whitelaw.....	138
WESTERN DOUBT IN EASTERN THOUGHT—By Rev. W. R. Williams.....	132	BIBLE SCHOOL WORK—By Mrs. Dreyer and Dr. Keller.....	139
BACK TO HEATHEN UNBELIEF THROUGH "LIBERAL" THEOLOGY—By Mr. Paul Kanamori.....	133	A LITTLE CONFERENCE IN THE WEST.....	140
TRUE EFFICIENCY IN MISSION HOSPITALS—By Dr. D. M. Gibson.....	136	"I Go, Sir!"—By Mr. Samuel G. Barnes....	140
SOUL-WINNING, THE CHIEF AIM FOR MEDICAL MISSIONS—By Mr. H. L. Weber ....	137	FAREWELL MESSAGES—By Miss Hoffmann and Miss Mills.....	140
NOW THE FAMINE IS OVER—By various missionaries.....	137	PRAYER CALLS—PRAISE ECHOES.....	142
		EDITORIAL NOTES—F. F. H.....	143
		DONATIONS .....	144



"HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER?"



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PRINCETON, N.J.

## Council for North America

Henry W. Frost, Chairman

Roger B. Whittlesey, Secretary at Philadelphia, Pa.

E. A. Brownlee, Secretary at Toronto, Ont.

J. O. Anderson, Toronto, Ont.  
Horace C. Coleman, Norristown, Pa.  
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Prof. Chas. R. Erdman, D.D., Princeton, N.J.  
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Henry O'Brien, K.C., Toronto, Ont.  
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T. Edward Ross, Ardmore, Pa.  
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Rev. F. A. Steven, London, Ont.  
Rev. John H. Strong, D.D., Baltimore, Md.  
Rev. R. A. Torrey, D.D., Los Angeles, Cal.  
Rev. Robert Wallace, Toronto, Ont.

## General Centres

### UNITED STATES

Home and Offices,  
235-237 School Lane, Germantown,  
Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices

507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
Union Secretary

## Local Centres

445 Granville St., Vancouver, B.C.  
Charles Thomson, District Secretary

70 Knickerbocker Building, Los Angeles, Cal.  
Ralph D. Smith, Representative

598 Princess Ave., London, Ont.  
F. A. Steven, Representative

6506 Ventnor Ave., Ventnor, N.J.  
Frederick H. Neale, Representative

Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the persona name of the officer.

Letter postage from the United States and Canada to all points occupied by the China Inland Mission in China is regularly five cents for one ounce and three cents for each additional ounce, with the one exception that letters from the United States to Shanghai may be sent for two cents per ounce.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

## PRAYER MEETINGS on behalf of the WORK IN CHINA

### UNITED STATES

Albany, N.Y., Bible School, 107 Columbia St. .... 1st Thurs., 8.30 a.m.  
\*Bellingham, Wash., Alternately at Res., Mr. F. M. Mercer, 2132 Walnut St. and Res., Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res., Mrs. Rakestraw, 2518 Dana St. .... 1st Thurs., 8.00 p.m.  
Bethel, Minn., The Baptist Church. .... Wed. after 1st Sun.  
\*Buffalo, N.Y., Res., Miss Quadlander, 562 East Utica St. .... 3rd Tues., 8.00 p.m.  
Burlington, Mich., Sec., Mrs. E. J. Smith, Baptist Parsonage. .... 1st Tues., 2.30 p.m.  
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave. .... 1st Mon., 7.30 p.m.  
Detroit, Mich., Res., Mr. James Bain, 114 Stanford Ave. .... 3rd Fri., 8.00 p.m.  
Grand Rapids, Mich., Sec., Miss Nina Everett, 434 Charles St., S.E., Wealthy St. Bap. Church. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Isantl, Minn., Refer to Sec., Mrs. F. L. Russell, at various homes. .... 3rd Thurs., 2.00 p.m.  
Laurium, Mich., 1st Bap. Church, Sec., Mrs. Ed. J. Lee. .... 2nd Thurs., 7.30 p.m.  
Lockport, N.Y., Res., Mrs. W. B. Singleton, 189 East Ave. .... last Tues., 8.00 p.m.  
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie Ave. .... 2nd Mon., 7.45 p.m.  
Mound, Minn., Res., Mr. F. E. Tallant. .... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown. .... Each Fri., 8.00 p.m.  
Church of the Atonement, Cheltenham Ave., Germantown. .... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res., Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Port Huron, Mich., Res., Rev. G. H. North, 1214 12th St. .... 2nd Thurs., 2.30 p.m.  
\*Seattle, Wash., Y.W.C.A. .... 2nd Tues., 7.30 p.m.  
St. Paul, Minn., Refer to Mrs. H. C. Payne, 888 Charles St. .... 4th Thur. afternoon.  
Sherwood, Ore., Res., Dr. Fosner. .... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2050)  
Brookes Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Hope Congregational Church, 1646 Semple Ave., Rev. J. Best. .... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Bartmer, Aves., Rev. R. L. Evans. .... Each Wed., 8.00 p.m.  
Res., Mrs. Carrie C. Koch, 5601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabanne Library, Union and Cabanne Aves., Miss M. J. Mathis. .... 4th Sat., 4.00 p.m.  
\*Res., Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 p.m.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe. .... 1st Tues., 8.00 p.m.  
Res., Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
Res., Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res., Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brookes Bible Institute, 2051 Park Ave., (various countries including China). .... 2nd Sat., 7.30 p.m.

### Superior, Wis.

Res., Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.

### Tacoma, Wash.

Res., Mrs. Billington, 811 So. Junett St. .... Each Mon., p.m.

### Ventnor, N.J. (Atlantic City).

\*Res., Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.

### Worcester, Mass.

Res., Mrs. H. J. Leland, 18 Oxford St. .... Each Sat., 4.00 p.m.

### CANADA

Bolover, Ont., At various homes. Sec., Miss A. M. McRae, R.R.I.

Brechin, Ont. .... 1st Wed., 3.30 p.m.

Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787).

Res., Mr. Thos. S. Hughes, 212 17th Ave. W., (Phone M1652). .... 1st Mon., 9.00 p.m.

Res., Mrs. A. McLeod, 2110 9th Ave. E., (Phone E5214). .... 2nd Mon., 8.00 p.m.

Res., Mr. J. R. Morris, 901 17th Ave. N.W., (Phone M9065). .... 3rd Mon., 8.00 p.m.

Res., Mr. T. H. McCrea, 909 5th Ave. W., (Phone M9255). .... 4th Mon., 8.00 p.m.

Halifax, N.S., At various homes. Sec., Mrs. E. L. Fenerty, Armadale. .... 2nd Mon., 3.15 p.m.

Hamilton, Ont., Caroline St. Mission (Rev. I. S. Fritchard, Supt.). .... 1st Wed., 8.00 p.m.

\*London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... Each Fri., 3.30 p.m.

Montreal, Que., Res., Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.

Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.

Scudder, Ont., Sec., Mr. George E. Pegg. .... 1st Tues., 1st Tues.,

Toronto, Ont.

\*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.

Vancouver, B.C.

\*China Inland Mission (Phone: Seymour 3733) 445 Granville St. .... 4th Fri., 8 p.m.

\*Bible Training School, 356 Broadway West. .... 2nd Fri., 8.00 p.m.

\*Vancouver West, B.C., Union Church. .... 3rd Wed., 8.00 p.m.

\*Victoria, B.C., Refer to Sec., Mrs. Jas. Lauderdale, 148 So. Turner St., (Phone 1212V). .... 1st Tues., 8.00 p.m.

Winnipeg, Man., Res., Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.

\*Meetings which are definitely devoted to the China Inland Mission alone.





THIS MAP WILL SHOW TO READERS THE RELATIVE POSITIONS OF THE PROVINCES AND OUTLYING DEPENDENCIES OF CHINA, TOGETHER WITH THEIR POPULATION

TORONTO

SEPTEMBER, 1921

## "He Closed The Book"

By T.H.D. in "The Bible in the World"

IT was part of the unsearchable poverty of Christ that He elected to remain aloof from what the world calls wisdom. Only once, in the synagogue at Nazareth, are we told that He read; just as we are told only once that He wrote, when He stooped down to trace a guilty woman's pardon in the dust. Yet if we might choose a single occasion on which we were permitted to hear the human tones of the voice of Jesus on earth we should choose that Sabbath morning when He stood up in the listening synagogue to read—unless perchance we chose instead that farewell evening when He sang a hymn with His disciples. Doubtless His townsfolk and kinsfolk at Nazareth wondered as they watched the sacred volume of Scriptures unrolled by the hands of the Carpenter. But when He made an end, they must have confessed, "Never man read like this Man."

The Old Testament is the sole book which we can be certain that our Lord ever opened. And it comes as a rebuke to our pride in modern libraries and to our neglect of the ancient Scripture, to realize that this single book constituted the entire library of Jesus Christ. *Ecce Homo unius libri*. But this book He knew from its first page to its last. How naturally its language rose to His lips when He was teaching. How easily He found the place when He stood up to read. Not many of us Christians to-day are really so familiar with the contents of the Bible that we can turn promptly, without help from any concordance or reference, to the passage we want to find. The Son of God was like a child at home in His Father's Book.

The Bible remains the book for to-day. Critics and reviewers of newly published literature will praise what they call "the note of modernity" in some fresh work. They exhort us to read the book of the season or the novel of the hour. And in truth, when you turn back to the poems or the sermons of half a century ago, you often feel how strangely they are out of touch with the moods and ideas of the present. Half the volumes which appeared in the years before the war seem somehow to belong to a bygone era. Every book, except one, grows musty and antique and goes to its own place in the catalogue of things past. Only the Bible carries on its pages the dew of eternity, and is as young as the

angels of God. For one day is with Scripture as a thousand years, and a thousand years as one day.

This modernity of the Bible is bound up with its vitality. To him who pores over its pages with a wistful heart, they never grow old; he reads them with a fresh, unworn, unspeakable interest, "like Adam's first walk in Paradise." No other book is alive in the same fashion. For the mighty warnings and promises of Scripture are always being fulfilled in living human experience. The cycle of the Christian year is woven into our own spiritual calendar. Christmas and Passiontide, Easter and Pentecost, are repeated in the life of a believer. The heavenly birth in the soul, the crucifixion of self to the world, the resurrection into newness of living, the enduement of power from on high—these awful and glorious realities belong to the church to-day.

The final proof of the Bible is that it is always coming true. It is the office of God's living Spirit continually to reveal to our souls the vital meaning, the personal application of the Scripture. He brings home to us the changeless truth, the endless life of the sacred record. And as often as we finish reading our daily portion and close the Book, we ought to listen for the eternal Voice that bears witness and says: "This day is this Scripture fulfilled to thee."

There is another sense in which Christ did indeed close the Old Testament. Because in Him it had come to its climax and conclusion, and concerning it also He could say, "It is finished." For He fulfilled its prophecies and He realized its hopes. He made an end of its ritual offerings when He offered the one sacrifice of Himself. He superseded its commandments by comprehending them in His own royal law of love. Jesus Christ has transcended God's earlier revelation, just as sunrise closes the stars which shone in pale twilight before the dawning of day.

Moreover, there remains a further and still deeper sense in which our Lord closed the Bible. He Himself, in His own Person, has made manifest the mystery of God finally and once for all. It is true of Him that He shutteth and no man openeth.

Such a claim to finality sounds daring, in an age when everything is changing fast, when our standard



works on history and science and philosophy last only a few years, when fresh lights are streaming in from all sides upon the soul of man. Yet assuredly no Christian will challenge the claim. For us there is one Light of the world. Christ will be superseded only when you invent a substitute for the

sun. Have all the sages of Christendom discovered a new spiritual truth of which their Lord was ignorant? Have all the saints together added one ray to the glory of God which is as the face of Jesus Christ? As He was in the beginning, so He is now, so He ever shall be—the First and the Last.

## Western Doubt in Eastern Thought

By Rev. W. R. WILLIAMS, B.A., Secretary of the "Bible Union of China"

THERE is to-day in China a movement which some choose to designate "China's Renaissance." It is popularly known among the Chinese themselves as the "New Thought Tide," though many prefer another name, which, translated literally, is "New Civilization Movement." It has been gathering momentum for several years, having been fostered by some of the new magazines, which have become numerous and popular since China's political revolution in 1911—especially by one bearing the French name, "La Jeunesse," and the Chinese characters meaning "New Youth."

Among the leaders of this tidal-wave of new thought are some of the most prominent educators of the country. Many of its guiding spirits are men who have been educated abroad, in Japan, Europe, and America.

This movement is critical of every existing institution. Morality, religion, family and social relationships—none escape. It takes nothing for granted. It has no place for faith. It is intensely democratic. It is professedly social, though not unselfish. It recognizes that the amelioration of the condition of the masses is desirable, and is a *sine qua non* of good government and national prosperity.

Its attitude toward Christianity is not ostensibly hostile. But it joins heartily in the chorus of destructive Higher Critics in the West in discrediting everything supernatural. It regards religion generally as a tool, for the use of which the weak and ignorant of past days may be excused, but which should now be cast aside for the better tools of science and æsthetics of a new civilization.

The impression should not be given that among the leaders of this movement there is no independent thinking. There is. Nevertheless, one is impressed by the familiar appearance of many of the theories and principles advocated. Very much of the material published in the new Chinese magazines consists of translated articles which have appeared in the current magazines of the West. In its attitude toward Christ, Christianity, the Bible, it takes its cue from destructive Higher Critics in Europe and America, with whose writings some of its leaders, unfortunately, have great familiarity.

Now, it must be admitted that the great masses of Chinese in the lower strata of society are as yet unaffected by this new thought wave. Yet, in a land where learning is held in such high regard, the nation will eventually follow its educators, even if at a slow pace.

Again, this new movement has advocated the general use of a simple, easy form of Chinese language as against the old literary style, and has so far succeeded in this truly commendable reform that no

less than one hundred and fifty current periodicals have adopted it as their medium of expression. The more facile the language, the sooner will knowledge, either truth or error, filter through all the strata of the nation. China's new era is at hand. Will it be a *new day* or a *darker night*?

In the face of such a situation there are many heart-searchings among missionaries. "Multitudes in the valley of decision." Should the church resort to methods of expediency to gain the favor of these leaders? In an effort to be "all things to all men," should we somewhat modify our message? Should we eliminate any elements from our teachings which we know to be objectionable to these men? Are we justified in the hope that, by joining with them in a heavy programme of social service they may be won to Christianity almost before they are aware of it? May we expect that, by concentrating attention on the beautiful character of Jesus, and His "martyrdom," we may be able to cultivate in them a taste for Christian service? Should we cease to believe, or at least to teach, the miraculous Birth, Life, and Resurrection of our Lord Jesus Christ, and the efficacy of His Blood to atone for sin? Should we waive our outspoken allegiance to the integrity and authority of the Bible as the Word of God, compromising somewhat in the hope that they will at least come to believe that the Bible *contains* His revelation on at least some of its pages?

Should we feel the pulse of this movement in order to trim our message to popular liking? Or should we do it, in order to discover causes of this raging fever of unrest and unbelief, that we may more intelligently prescribe for its cure? Are we sure enough of the Gospel as "the power of God unto salvation" to offer it unchanged as the never-failing remedy for every individual and national ill?

Do you say that these questions admit of but one answer: Jesus Christ the world's Redeemer is the panacea for the world's unrest? Then let me remind you that crossing the Pacific does not effect any magic change in a man's religious life or faith. Has it never occurred to you that very many of the Christian missionaries of China have come out of educational institutions in our dear homelands where the atmosphere is charged with doubt or even pronounced unbelief?

Therein lies the danger to the church in the West as well as in China. While it was Paine or Ingersoll who attacked from without, the church as such was safe; but when from our pulpits and colleges men, in the name of science and under the mantle of scholarship, voice the same unbelief, we are faced with a situation most perilous.

Will the reader be surprised, then, to learn that some of our colleges, universities, and various mis-



sionary organizations in China are giving place to destructive critical teaching of the Bible? That theories and hypotheses which have not stood unmodified for even a decade are being given our students of science as far more probable explanations of creation and life than those of God's Word? And will he be surprised to find advocates of the Higher Criticism making successful effort to introduce textbooks after their own heart into our mission schools, giving the stone instead of bread, the serpent instead of a fish?

There is a tendency to eliminate the supernatural; to stress social service—as though *it* were the substance rather than a by-product of the Gospel of Life; to discredit the authority of God's written Word; and to exalt only the perfect manhood of His Son.

There is a suspicious similarity between this mongrel Christianity and the teachings of China's godless renaissance. It may be fairly easy for the two to walk together, but *there is salvation in neither*. When one looks for spiritual fruit, *they are alike found sterile*. Thus these two New Thought movements, the one confessedly pagan, the other nominally Christian, bear many similar birthmarks. They look remarkably like twin sons of the same parent, both brought forth in the lecture-room of some *alma mater* in the West; and both nurtured to their present restless, perilous strength with the same sort of food. China's troubled waters only reflect the storms across the seas.

Let no one think that all the missionaries in China have ceased to declare "the whole counsel of God." Far from it. The formation of the Bible Union of China is one reaction to the situation outlined above. Being convinced that this drift away from the faith, if not checked, can mean only disaster to

the Chinese Christian church, a group of missionaries were constrained to band themselves together to reaffirm and re-emphasize in mission work the fundamental truths of Christianity.

They sent a statement of this concern to all their fellow-missionaries, inviting the co-operation of all who were of like conviction. In less than nine months the membership has grown to more than 1,200, and is increasing daily. The Union comprises men and women of many nationalities, and of no less than eighty different denominations and missionary societies. The thankful relief with which this movement is being welcomed by the many who still hold to the Bible in its entirety, is indicative of their keen recognition of the havoc which Modernist teachings are making among their spiritual children. Such a pronouncement, on the other hand, is disapproved by missionaries holding these Modernist views. Some, also, who undoubtedly hold the orthodox position, at first disapproved, but are now supporting and actively promoting the Union. The Holy Spirit has so manifestly led from its inception onward, that those best acquainted with the movement feel that they tread on no uncertain ground.

Will you pray that God may continue to aid those who promote the aims of this Bible Union; that the love of Christ may constrain all; and especially that Home Boards, Churches, and other supporters of Missions may send forth only such candidates as will handle aright the Word of Truth? Will you pray and work for a return to faith, and a revival of spiritual life in the home lands? God waits to work marvelously in the church, when it submits again to the authority of His written Word, the Holy Scriptures, and His living Word and Son, our Savior.

Only as Christ's *sovereignty* is recognized, will be heard His kingly word of "Peace, be still," to the troubled waters.

## Back to Heathen Unbelief through "Liberal" Theology

A Testimony by Mr. PAUL M. KANAMORI\*

**I** WAS a lover of the Bible. I loved it and revered it as the Word of God. I was converted by reading the Bible. I believed the Bible was the Word of God, given by the Holy Spirit through the holy men of old; that the Bible contained truth only, and no error. I believed, therefore, that all the historical facts of the Bible were true facts, and all the biographical narratives true narratives, and not made up by men, and all the Biblical heroes true persons and not fabulous ones. I believed that its doctrines and teachings were all true, good, and perfect and "profitable for doctrine, for reproof, for correction, for instruction in righteousness." In fact, I believed that the Bible was a perfect revelation of the will and wisdom and love of God, that we have only to dig into it and find out the precious truth of its deep meaning, and honor it by belief and obedience. If I found any difficult passage in the Bible which I could not understand, or reconcile with my reason, I always put the blame of the doubt upon my own imperfect intellect, and believed that the Bible was all right, though I could

not understand it. Thus I believed in the absolute divine authority of the Bible, and on this divine Book, as on the rock of ages, I built my faith in Christianity as the absolute religion. Not a religion, but the religion of the world.

According to my orthodox faith I had looked upon the Bible as the perfect, revealed Word of God, and as a supreme Judge sitting on the bench giving an infallible judgment upon all matters pertaining to the spiritual as well as the moral welfare of man. This judgment I had looked upon as final, with no one to dispute it. I sat before the Bible as a client or petitioner waiting for a final decision.

Now came Higher Criticism and turned everything upside down and said, "No, you are not the petitioner, you yourself are the judge. You must sit upon the bench of the supreme judge and pronounce your judgment upon the contents of the Bible, as to whether it is true or untrue, good or bad, applicable or inapplicable. The Bible, as all other books, must become a petitioner before you and your reason."

\*Taken by permission from "Kanamori's Life story", copyrighted and published by the Sunday School Times Co., Philadelphia.





NEW THINGS IN CHINA. (LEFT) RAILROAD BUILT IN SOUTHWEST CHINA ON THE LINE OF THE (FRENCH) RAILWAY BETWEEN HAIPHONG AND YUNNAN. (RIGHT) THE "RICKSHAW," THE VEHICLE OF JAPAN, IN USE IN KAIFENG, HONAN  
*Photographs by Messrs. Judd and Powell*

What authority can such a Bible have over a man when he has to choose from its contents whatever seems good or suitable for his purpose, and whatever does not seem so he has a right to discard? Do you think such a Bible can command us to "meditate therein day and night," and "turn not from it to the right hand or to the left?" What becomes of those precious promises of God in the Bible if they are not the word of God in a true and exact sense? The Bible of the Higher Critics is not rock, but sand, and a house built upon it must fall, and great will be the fall thereof.

They have dragged the Bible down to the level of the sacred writings of other world religions, such as the sacred books of the Brahmans, the legendary stories of Shakamuni, the Koran of Mohammed, and others. The religion of the Bible must then become one of these world religions founded by men. Once you have dragged Christianity down to a level with other religions of the world, you cannot save it alone amidst the wholesale destruction of all these superstitious world religions by the fires of modern civilization.

In Christian lands we see many who, while embracing such destructive views of the Bible and Christianity, are yet holding on to Christian practice, not as a result of their own thinking, but as a result of time-honored customs, life-long habits, and early training and education in the Christian homes, Christian institutions, and Christian society in which they were brought up. They are like men who, when thrown into a deep well, instead of going down straight to the bottom, cling to the stony sides, or hold on to the ropes, and so are prevented from dropping at once to the bottom. But Christians newly converted in a heathen land, having no such Christian homes or institutions to cling to, when thrown into the well of doubt and unbelief, will go straight to the bottom.

According to the New Theology the work of foreign missions is not to convert the heathen, nor to save them from sin and error, but only to introduce Christianity to them as one of the religions of the world. I heard some liberal missionaries making such statements as this when they were preaching in heathen lands: "We missionaries did not come to you to ask you to throw away your own good religion which you have believed in for so many centuries, and to be converted to our religion, but

we came here simply to unite the good in our religion with the good in yours. The good in your religion we Christians desire to learn, but Christianity also has good teachings which would certainly be of profit to you. So we missionaries have come to unite the best in all religions for the upbuilding of common humanity, not to impose our religion upon you, and make you give up your own religion." These men call themselves modern missionaries, and are entirely different from the old ones who went to heathen lands to convert the people, and to save them from sin. They call the earlier missionaries old-fashioned, out of date. But if this is true, these new missionaries are not the messengers of God, but religious traders, and religious trade is not a profitable thing at all. I am afraid if such is the case the missionary enterprise will cease to exist, and the heathen world will be left in darkness and sin.

The New Theology says again, "Oh, don't bother about the Bible too much. Christianity does not stand on the inspiration of the Bible. It stands on the unique personality of Christ. As long as we hold on to Christ there is no danger for Christianity."

Very well; it may be so. Christ is our sure foundation. Who is this Christ? Who is this unique personality on which you try to stand as on the sure foundation? Is Christ God, or man? Is he the second person of the Trinity, co-equal and co-eternal with the Father himself? Is he "the only begotten" Son of God, who was in the bosom of the Father from "before the foundation of the world," and who came down to this world and became flesh himself in order to save this lost world? Is he the Word of God who was "in the beginning," and "was with God," and who was God himself, and by whom all things were made, and "without him was not anything made that was made?"

To these blunt questions New Theology has no other answer than "No!" Christ, according to New Theology, is not God, but man. He may be a godly man, or a man filled with God, or the Spirit of God, but still man and not God. He may be the greatest, wisest, and holiest man among men, but still he is a man and not God.

New Theology may exalt Christ as high as possible. It can never exalt him to the throne of God. Between God and man there is an infinite distance, and no





NEW THINGS IN CHINA. (LEFT) "EGG FACTORY" WHICH PREPARES YOLKS FOR SHIPMENT TO WESTERN COUNTRIES. THIS IS AT KAIFENG, IN THE INTERIOR PROVINCE OF HONAN. (RIGHT) STEAMER ON THE UPPER YANGTSE RIVER  
Photographs by Mr. Robert Powell

goodness or greatness or holiness of mere man can ever bridge this distance. If you look up from the plains below to the top of a very high mountain, you see its peaks almost touching heaven, or kissing the blue sky above, but if you climb the mountain and stand on that summit you find the distance between the mountain top and the blue heaven above is just as great as when you were standing on the plain below.

Though a man could ever attain to such a height of greatness, holiness, and goodness as to seem to the common eyes almost beside God himself, yet in reality he is as far from God as we common folks are. Though New Theology may exalt Christ as high as it can, yet it cannot raise him to God himself. Their Christ must stand always among men on this earth. According to its teachings, the Christ of God is gone, and only a human Jesus remains, the greatest, highest, noblest, and holiest man among men. As such he is brought down to the same level as Confucius, Shakamuni, Mohammed, Socrates and multitudes of holy men of the world. Can Christianity stand on such a human Christ as this as its sure and unshakable foundation?

But here comes another exhortation from the camp of New Theology. "Don't trouble yourself too much about the nature of Christ—whether he is God or man. We don't care much which way the people think about the nature and person of Christ, whether he is God or man, if we only love him and obey him with our whole heart. The supreme love and absolute allegiance to our Lord are the only essentials which we should always hold up as the life of our Christian faith. If we hold fast to these truths then we can safely let go such non-essentials as the Virgin Birth and the Resurrection."

Thus we are exhorted by New Theology to love Jesus supremely and obey him absolutely, regardless of our belief about the person and nature of Christ. These exhortations sound very plausible, and seem to make the new doctrine more spiritual and practical than the old-fashioned orthodox belief, which made so much of the nature and person of Christ.

Let me show how such unsound teaching of the essentials of Christian doctrine as denying the deity of Christ will exert its baneful influence upon the mind of the believer, especially upon the mind of the newly converted Christian in a heathen land. Be sure that the belief in the deity of Jesus Christ

is not one of the non-essentials of the Christian doctrine, as those New Theologians try to make us believe, but it is the very life and essence of Christianity. If you take away this belief from the Christian faith it will die.

When I lost my faith in the deity of our Lord Jesus Christ as my ever-living, personal Savior, I lost my supreme love for him also. Henceforth I regarded and honored him as a historical personage, perhaps the holiest and greatest and best of all men who ever lived on this earth. But that warmth and joy of the living, personal love to the living, personal Savior were all gone, and my Christian faith became dead and cold, or rather it should be said that it became simply an intellectual appreciation of the beautiful character of an old sage.

My orthodox faith taught me that I should obey Jesus because he is my Creator as well as my Savior. In the first place, as God He created me, and then as Savior He came down from Heaven and died upon the cross to save me, but He rose again from the dead, and now sits at the right hand of His Father, making intercession for me, and He will come again to rule the whole world. Since Jesus is my living and personal Savior, I must obey Him absolutely and reservedly. I must love Him more than father or mother, son or daughter, or even my own life itself. I must sacrifice my life for Him. There have been many great and good men in this world. Confucius, Socrates, Shakamuni, and all other founders of the world religions were more or less great, and we are indebted to them for their teachings and precepts and inspired by their fine examples. But no one thinks of demanding from us absolute allegiance to these great men or asks us to sacrifice our lives for them.

One of the glories of Christianity is that we have had such a multitude of martyrs for the cause of Christ during the nineteen centuries of its existence. Do you think that a man would face unflinchingly the blazing fire of persecution simply on the strength of his belief in Jesus as a great moral teacher? If such unsound doctrine as the liberals are now teaching had prevailed at the beginning of the introduction of Christianity into the world, there would have been no martyrdom for the Christian faith and Christianity must have ceased to exist long ago.

By the study of New Theology and Higher Criticism all belief in the fundamental doctrines of Chris-



tianity were destroyed one after another, and I was again left to my former self. I was introduced into the Christian religion by the front gate of orthodoxy, and led out of it by the back gate of New Theology into my old heathen doubt and unbelief.

The enlightened heathen hold the same view as the liberals with regard to the Bible and Christ. They also believe that the Bible is a good book, but that it contains both truth and error. They too believe that Jesus was a great and good man, but a man only, and not God. So these enlightened heathen are standing on the same ground as the liberals, and there is no need of going to them and teaching them the doubts and unbeliefs they already have.

Between the Bible of the orthodox faith and that of New Theology there is the difference of heaven and earth. One is heavenly, divine, and holy; the other is earthly, human and therefore unholy. One is the God-given, infallible standard by which we measure all our conduct; the other consists of rules and regulations given by men, which we may use or not, as we may please. One is the Master whom we must obey absolutely, the other is the servant whom we may employ or not. One is an inexhaustible mine of eternal truth stored up by God; the other is a shallow pit dug by men. One is the living oracles of God; the other, dead documents of ancient wisdom. The Bible in the hand of New Theology has become an entirely different thing from that of the true Christian faith of the nineteenth century. It has entirely lost its divine authority, and therefore its teachings and commandments have no more binding power than mere human instruction.

## True Efficiency in Mission Hospitals

By Dr. D. M. GIBSON, Kaifeng, Honan

**WE** DOCTORS in China have been talking about efficiency for years, writing articles, answering questionnaires, compiling statistics and generally realizing our deficiencies. We have been ashamed, and rightly so, at the way in which our hospitals have been run and our patients housed, and most if not all of us will never rest content until our wards are clean and airy, our methods orderly and our patients nursed by those who know what nursing means. But the danger is that we shall be content with this. For after all, what we have been talking about and are working for now is "scientific efficiency." When we get it there will inevitably be a tendency to pat ourselves on the back and say, "We thank God that we are not as other hospitals are," etc., falling thus into the snare of the Pharisee of old who was content with mere externals. For while we do "all these things which should be done," maybe there are others, far more important, left undone.

The fact is, "scientific efficiency" is the lesser part of hospital efficiency, especially in the case of a mission hospital. Scientific efficiency ensures that a patient is accurately diagnosed and adequately treated from a professional standpoint; the term hospital implies much more than this. The word originally had the meaning of "hospitality," and

that meaning should never be lost. Our patients are not merely "inmates," but "guests," and as such their comfort, both physical and mental, should be a primary consideration. No hospital, however fully equipped with laboratories, electric and hydraulic improvements and so on, is efficient if its "guests" are not treated with Christian courtesy and gentleness. No mission hospital is efficient unless its walls are "Salvation" and its gates "Praise." This is the crucial test of efficiency. Are men and women coming into the Kingdom of God in our hospital wards? Do the patients when they leave, go out of the hospital gates praising God for new life, not only in their limbs but in their souls? If not, then all our scientific efficiency counts for very little.

The true efficiency of a mission hospital, therefore, while including scientific efficiency to the fullest degree available locally, is a great deal more than this. Further, it is entirely independent of dollars and cents. What it does depend on is the personnel of the hospital staff and the prayers of its supporters. Dare we employ men on the hospital staff who, while professionally qualified, are gravely deficient in Christian character and evangelistic zeal? Does the influence of such men conduce to the true efficiency of our mission hospital work? The answer to each query is in the negative. That being so, whither can we look for a supply of men with guarantees as to their integrity and zeal for souls? Such a guarantee cannot be reasonably demanded of the graduate from the big training centre. He enters upon his studies avowedly to become a doctor in the professional sense. He is trained scientifically to be a qualified physician along lines similar to those employed in Western lands. He is not trained specially for service in a missionary capacity, and it is not reasonable to demand of him the high standard of Christian living and motive which is required of the personnel of a mission hospital staff. This does not imply that the big schools produce no such men. They do, but they cannot be expected to guarantee the spiritual efficiency of their graduates any more than do the medical schools at home. It comes to this, then, that if we want such men in our mission hospitals in adequate numbers we must either produce them in individual hospitals or attempt some more centralized training along special lines.

It may be objected that such training would lower the status of Western medicine. Even if it did, should professional status be accorded precedence over true missionary efficiency or over mere humanity? Surely our first duty as medical missionaries is to the sick and suffering of our present generation rather than to the medical profession of the future. Were the supply of fully qualified men adequate for the needs of the suffering millions of this generation then such an objection might be valid. Until the supply is sufficient, and that is anything but an immediate prospect, it is inhuman to deny a sick man the services of a practically capable doctor who can afford him relief just because the said doctor has not been through the whole gamut of a modern medical course. There is scope, yea, and urgent need, still in our mission hospitals, and outside them possibly, too, for men with practical medical knowledge who exert also a potent influence for Christ. Possibly, some more concerted effort ought to be



made to furnish a supply of such men for the fuller realization of true efficiency in our work. We who are medical missionaries are not primarily the emissaries of science but the servants of Jesus Christ, and it is to His exacting and lofty standard of efficiency that we must diligently conform even at the sacrifice of some of our cherished notions and personal professional ambitions.

## Soul-Winning, the Chief Aim for Medical Missions

By Dr. H. L. WEBER,\* Efulan, Kamerun, West Africa

**Y**OUNG man, what are you going to do with your life?" was the question that D. L. Moody put to me one day, years ago, as we came down from "Round Top."

"Give it to the Lord in foreign service," was my reply.

"Have you ever won any souls to Christ?" was his next inquiry.

"No," I replied.

"Well," said he, "if you can't win them in America, don't expect to do it in the foreign field."

That was an ice bath to my ardent young enthusiasm, nevertheless I realized the practical truth of his statement and it stuck in my soul like a barbed arrow.

A few years later, when I had completed my medical course and was leaving for a hospital internship, a friend remarked, "What an opportunity for souls you will have!" Here was another thrust in the same sensitive spot. From that time, foreign field thoughts and ambitions were inseparably linked up with those two remarks. Not long afterward I was face to face with a young man who was soon going out into eternity, without a knowledge of the Way of Life. As I realized the situation and my responsibility I had not a few of Jonah's symptoms as he fled from his Nineveh duty. When I would fain talk with the boy about his soul, Satan had my thoughts and lips glued fast. In desperation I went to my room and prayed. In distress of soul I cried to the Lord for this young man's salvation, and when the victory was won, it would be difficult to say whether the lad or I was the happier. One pledge I made with the Lord: "That if this was a taste of the joy of soul-winning, then no patient of mine should face death without having had the Opportunity of Life offered to him."

Last year's report of Efulan Medical Mission station contains the item: "Of the non-Christian patients entering the Schaffler Hospital eighty-four per cent became followers of Christ before leaving. The Christian patients have also found a closer walk with their Master while in the hospital."

This has been accomplished through prayer, for the first aim of the medical staff in dealing with patients is to give them a cure that will last. Every non-Christian is sick with a very deadly disease which it is our chief concern to heal. The Great Physician left a prescription that has lost none of its potency, and still has mighty lifegiving power.

\*From the "Missionary Review of the World."

It is: "If you live in Me, and My words live in you, ask what you will and it shall be done unto you."

Some of the means we use with our patients are: tactful persistence, feeding them on the Word of God in morning prayers, in meetings adapted to their understanding and needs, and volunteer testimonies from some of their own number. We talk to them alone individually and pray for them by name, often letting them know of it. We talk or pray with everyone coming to the operating table, and we give Christ the credit for all medical and spiritual successes. In crises when all scientific means have failed many have been brought through by intercession and are urged to give their lives to God in recognition of that fact. Upon all our patients we lay the pleasurable burden of bringing the Good News to their own people as they return home. We have the Word of God ready for use in the shape of a pocket edition of essential verses.

In this way bodies wrecked and decayed with disease take on a new meaning, when back of the putrefaction one can see a precious soul for whom the Savior died. The one thing that makes the work constantly new and ever inspiring, even in the face of loathsomeness, is not the bringing of physical relief alone, but much more, the giving of Eternal Life. Why should any mission worker patch up an old hulk and stow no eternal merchandise in the hold?

Every native assistant should be so spiritually equipped as to be able to render "first aid" to the soul as well as to the body of a patient.

Few patients resent the honest and tactful effort of a physician or nurse for their spiritual welfare. They welcome the Master's touch upon their lives in crises of sickness and disease. Wisdom is demanded in the selection of the tackle, and skill in its use. A good general rule is: Hook one at a time, and *alone*. A crowd spoils fishing. A movement or sound will often foil your effort and lose the catch. For bait, nothing compares with the adapted *Word of God*.

## Now the Famine is Over

Varying Reflections by Missionaries

**A**S a whole one hardly feels that this famine work has been much of a blessing to the members spiritually. The "business" side has had its dangers and some have not been strong enough to overcome the temptation to "seek their own" or to stand against what is not strictly just. Among the outsiders, the leaders, the gentry with whom we have had to do, *self*, with a very few exceptions, has been predominant. The apathy, the avarice, the self-seeking, lead one more than ever to realize that nothing but a new birth will save. Though we do not forget that famine relief doubtless did much in the opening of this province to Christ, yet "loaves and fishes" have very little more power, if any, than they apparently had in the time of our Lord. So you may imagine it is with great pleasure that at last we find ourselves and our native helpers getting "relief" from this work and able to devote ourselves more fully to preaching the Gospel.



"Famine" work is over in our district. At Luan, Yuwu and Lucheng we did some local relief work with funds supplied through the Mission principally. We expended the bulk of that money in helping the destitute refugees from the eastern provinces who had fled from want to Shansi. Luan and Yuwu had a pretty big job in each case but mine was easy. I was very thankful to be able to do a little for needy people but am glad to be through with it and to be able to attend to what I am in China to do. I am pretty certain that nothing will help China so much as just the Gospel.

Two districts of this prefecture both looking on Lucheng were declared famine areas. The well-to-do in this prefecture could have largely helped all the needy from their stores had they been really humane. While the Chinese *did not* give liberally towards famine relief, it is a relief and pleasure to be able to tell you that one Christian gentleman in Lucheng district did give generously to his poor neighbors, just *one*—and *many* could have given.

You hear about the good side of the Chinese, I believe in it. They are genial, industrious, etc., but their lack of simple honesty will ruin the nation. Can we help them out of it? Real love (1 John 4:10) will seek them all the more earnestly when it honestly views them as they are.

There is no doubt whatever but that many millions of Chinese are alive to-day, with a new hope for time and eternity, who would ere this have died a bitter, lingering death from starvation but for the relief given them, which was made possible only through gifts sent from our home lands.

The work done by the North Honan Christian Famine Relief Committee was simply wonderful. It is stated that of the thousands of converts in the region governed by our brethren in that field not one had died of starvation, although that region was one of the very worst in the famine area.

I asked one of the missionaries from this field the other day, "What about the attitude of the people now? Are they more open to the Gospel as the result of what has been done for them?"

She replied, "Oh, it is simply wonderful. The people now say, 'We want the religion of the people who have done so much for us.'"

This missionary told us that everywhere the people were absolutely ripe for the Gospel. The need now is for *reapers*.

## Earthquake Relief

By Rev. L. C. WHITELAW, Tsinchow, Kansu

WE have experienced much blessing and joy in the distribution of earthquake relief made possible by the gifts of friends at home and in China. All are very appreciative of what help we give them.

In some cases homes sadly wrecked must be rebuilt, especially before the cold biting winds of next winter; people who were permanently injured must be medically treated or fed; and there are those who have lost husbands or sons (mainstays of

families) who are in sore straits. There are also many old people who barely escaping with their lives, for a time found shelter in other people's homes, but in these homes they are not only unhappy but unwelcome guests.

Help in rebuilding their homes, in however meagre a way, is to them a great work of grace and cannot but call forth their gratitude to the one true Heavenly Father who alone makes this grace possible. As we distribute this help in the name of Christ we also tell of His great love. It affords us opportunities of preaching the Word and gaining listening ears. Please pray that God may abundantly bless.

You will be interested to know our method of distribution. We are having regard first to the household of faith and in the twelve centres where we have churches and little bands of Christians, I am ascertaining the need of earthquake relief among the Christians and their immediate friends and relatives. Later we hope to visit many places where no Christian work has yet started and we trust through this means many may be led to inquire and many will find Christ as their Savior as a result.

"The destruction of life and property brought about by this earthquake is of an extent such as never recorded before. Days and days of repeated disturbance passed, before the ground recovered its firmness to any appreciable extent. When the terrestrial trembling was at the height of its violence, upwards of thirty towns and cities, covering several thousand square miles of land, were affected. Not only trees and houses, but rocks and hills as well, were shaken down. Here an entire village was thrown into ruin and there a whole family of seven or eight persons was crushed to death in a second. What is now left of the once peaceful land is nothing but a vast stretch of ruins."



A HEATHEN TEMPLE DEMOLISHED BY EARTHQUAKE AND ITS IMPOTENT GODS EMBEDDED IN DEBRIS  
Photograph by Mr. R. C. Scoville



RUINS, IN A PLACE COMPLETELY DESTROYED BY EARTHQUAKE, NEAR TSIN-CHOW, KANSU, THE PEOPLE LIVING IN HUTS AND CAVES  
Photograph by Mr. R. C. Scoville



## Bible School Work

THE HUNAN BIBLE INSTITUTE

By F. A. KELLER, M.D.

During the past year the Hunan Bible Institute has had fifty-five students in the men's department and twenty-six students in the women's department, a total of eighty-one. These students have come from five provinces and from eleven different Missions. The commencement exercises were scheduled for the 17th of June, when, God willing, twenty-four students were to graduate from the men's department. Some of these graduates expect to return to their own missions to take up local evangelistic work, others will enter the Biola\* Evangelistic Bands, and two plan to take up post-graduate study, one in America, the other in China.

In addition to the local work of the school at Changsha, the Bible Institute has 117 men at work in its nine evangelistic bands. These bands, together with the student bands, have been working in the fields of seven different Missions in Hunan, Kiangsi and Kwangsi, and it is hoped that in the fall the newly organized Band No. 10 may begin work in Kweichow.

From the first of October, 1920, to the end of March, 1921, six months of work, 120,935 homes were visited and the following number of books and tracts were given to those interested: 48,569 testaments and gospels, and 164,486 books compiled from the Scriptures with brief annotations, thus making a total of 213,055 books practically all Scripture. In addition to these, over 166,000 explanatory tracts were given with the books, and about 11,000 Gospel posters were pasted up in conspicuous places.

God has blessed the work wonderfully. Christian leaders from other provinces have visited the bands to observe the work and study the methods and then have returned to start similar work in their own fields. Whole communities have been absolutely transformed, idols have been cleared out of scores of homes, hundreds of individuals have professed faith in Jesus and have been enrolled in Bible study and prayer groups, and several self-supporting churches have been organized in districts where the Gospel had never been preached before.

Rev. and Mrs. Walter T. Steven are expected to arrive in China in September to join in this work. Mr. Steven is the son of Rev. F. A. Steven, and Mrs. Steven is the daughter of Mr. A. Langman, both of the China Inland Mission.

Dr. Jonathan Goforth and Dr. R. A. Torrey are expected to speak daily during the three weeks of the Nanyoh Bible Conference, September 4th to 25th.

### THE HUNG TUNG BIBLE INSTITUTE

By Mrs. F. C. H. DREYER

THE city of Hungtung is well known throughout North China, because four or five hundred years ago, when other provinces had been depopulated through war and famine, the Government repeatedly gathered together many of the people from the neighborhood of Hungtung and transported them to the devastated areas.

In the Christian world, Hungtung is also well known as the headquarters of the late Pastor Hsi.

\*"Biola" is a combination of the initial letter of the Bible Institute of Los Angeles through which this work is supported.

The Shansi Bible Institute was opened in 1910. For some time previously the need for such an institution had been felt. Mr. Dreyer and I were asked to take up this work, but felt unequal to the task, though gradually we came to realize that it was the Lord's will. All our belongings had been lost in the Boxer troubles, and we felt the need of some books. We therefore agreed to pray God to give us a token in sending us a gift of money in such a way that we would feel quite free to use it for the purchase of books. We drew up one list of books which we thought we must have if we were to undertake this work. A second list was also drawn up, of those that we would like to have. On discovering that we could buy more cheaply in England, we added to our petition the request that the money might come in such a form that we could purchase in England without much loss on exchange. Imagine our joy when on the very day that our acceptance of this B. I. work was definitely settled, we received a letter from America containing a draft on London for a sufficient sum to cover not only the cost and postage of all the books we felt we must have, but also of those we would like to have. This draft was sent by an American gentleman unknown to us, who had neither before nor has since sent us any other contribution, and was designated for some special need. This was the first draft on London that we had received. The Lord gave us other tokens of His guidance, but I mention this one incident to show how the Lord led us at the very beginning.

After it was decided that a Bible Institute was to be opened, and that we were to undertake it, the next question was, "Where?" Hungtung seemed to be the right place, but we had no buildings and no money. We decided to renovate an old cow stable with money privately contributed. This, together with what had been kitchen, laundry, and servants' rooms, was to be used for the infant Bible Institute. Thus we made room for the first seventeen students. Of these, two are now pastors of large Shansi churches, one is special evangelist for the Chinese Evangelistic Movement, and a number of others are evangelists and prominent leaders in their local churches. Later, through the Bible House of Los Angeles and the Milton Stewart Evangelistic Fund, the Lord graciously provided funds for the erection of a much needed lecture hall, class rooms, and dormitories for the Institute, and a dwelling house for ourselves, so that we can now house sixty students very comfortably. Five classes have completed the two years' course. We have had a total enrollment of just over two hundred men from fifteen Missions in six provinces. As we leave the work for a time, it is a great joy to think of this company of young men, many of them earnest, devoted and gifted, going forth preaching the Word.

It has been our aim to train the students to be "soldiers of the cross." The discipline of the school has been strict, and though some who had been unaccustomed to such discipline found it hard at times, they afterwards repeatedly confessed that it was a means of grace to them. All our teaching is focused upon the Bible text, and this has been specially appreciated by the men. When we built the platform in the lecture hall, we had 2 Timothy 2:15 engraved in brick underneath: "Study to shew



thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." For two years they have day by day faced this message, and I should like to ask you to pray that they may now by God's grace live it out.

## A Little Conference in the West

**A** GATHERING which may be called a little "conference" was held at Geneva on the shores of Lake Whatcom, in the State of Washington, from August 2nd to 8th. "The Firs" which has been the summer home of Mr. and Mrs. O. G. Whipple, was made ready by them for this gathering and they were assisted by Mr. and Mrs. F. M. Mercer of Bellingham. Other friends in the locality opened their homes for sleeping accommodations, and various huts and tents were also put into use. The locality and the weather were ideal and all attending were physically as well as spiritually refreshed.

While some who attended came from Seattle, Blaine, and Vancouver, most were from Bellingham, including several State Normal School students and some members of the faculty also. A pastor from Bellingham and another from Blaine took part in the meetings.

Our District Secretary, Rev. Charles Thomson, presided at all the meetings. There were devotional meetings in the mornings, afternoon meetings generally for Bible study, and missionary addresses in the evenings.

Principal Ellis of the Vancouver Bible Training School spoke each afternoon, and his topics included "Prayer," "Friendship with Christ," and "Incentives to Missions."

At the evening meetings the speakers included Mr. A. R. Hay of South America, Miss Miller who went to Burma in 1877 under the American Baptist Mission, Miss Inga Petterson, formerly a missionary in Japan, and Miss M. E. Soltau, Dr. Jessie McDonald and Rev. Charles Thomson of the China Inland Mission.

Those present were deeply conscious of the fact that the Lord was with them and the gathering was richly blessed to all.

This gathering seems to have been something of the type of the Mission's Summer School at Swanwick, England. All who attended dined together at "The Firs" and the close gathering together brought "a sweet, rich, Christian fellowship" which was very refreshing. Under God, the success of this gathering is due largely to the self-sacrifice and devoted loving ministry of Mr. and Mrs. Whipple, who suggested the occasion and opened their home.

A deep interest has been created in the hearts of many young people who attended. It is hoped that some of them may yet be found in China if the Lord tarry. Next year it may be possible to hold a similar gathering but of a larger character, though about one hundred and fifty people attended this year, the largest gathering at any meeting being about eighty.

## "I Go, Sir"

By Mr. Samuel G. BARNES, Saladilla, Argentina, South America\*

**I** GO, Sir!"

Such is the glad, willing cry of many new-born souls who have felt the wondrous, exhilarating feeling of freedom from sin, and Christ's Spirit of service moving within their hearts. Because missions is the paramount work of the church of God in this age it is not strange that young Christians should feel strong impellings toward the foreign field. Nor is it hard to understand why this inward urge is interpreted as the very voice of God to the soul.

Consequently young Christians do say with holy enthusiasm, "Yes, Lord! Count me your man!"

So on fire are they with this new devotion that they count the months of their necessary training almost as squandered time. "I must go now!" is their heart's cry.

However, convinced at last by wise friends and hard-hearted mission boards that the training is essential, they take it.

"And he went not!"

What a climax to such a noble resolve!

Why did he not go? It is a secret! Let me whisper it:

He suddenly discovered that he was gifted! It may have been because he attended a modern college and developed a superior mind. According to what his intelligent friends said he had a future before him as a great preacher or evangelist. Or perhaps his music teacher told him that he had a splendid voice! What a pity it would be to sacrifice himself in ministering to people who could not appreciate him. And his home people—how often they had told him that the work would go to pieces without him? He was already doing a good work at home—that was evidence to him that he was in his proper sphere! Anyway it would be a pity to bury himself alive on some half-forgotten mission field, when others might serve almost as well there as he. He would wait awhile: at least long enough to show the home folks what sort of stuff he was made of!

"And he went not."

His future history is not important. He may have been a popular evangelist; perchance a soul-winner. He may have built a church. The chances are that he became merely an ordinary, one-horse preacher; or he went to teaching school.

Should angels write the epitaphs of men, I think they would chisel on his marble shaft just one word for all the world to read: FAILURE: for he who chooses second-best fails.

## Reasons for Going to China

A farewell message by MARY T. HOFFMANN

**S**INCE I have been accepted for service in China, there have been many friends unable to understand why I am going to that land. They say to me, "Well, you will certainly have a wonderful trip and you will see much of the world."

Very few have even hinted at my real purpose for going. But, friends, I am not going to China just to see more of the world! There is one and only one reason why I am going—because I believe God has called me to preach the unsearchable riches in Christ Jesus to those who sit in darkness in China.

\*From the "Gospel Minister"





MISS MARY T. HOFFMANN, OF SHEFFIELD, PA.,  
ACCEPTED BY THE MISSION JULY 7TH,  
SAILED FOR CHINA, AUGUST 18TH, 1921



MISS NELLIE W. WELSTEAD, OF ST. CATHARINES, ONT., ACCEPTED BY THE MISSION  
JULY 18TH, SAILED FOR CHINA, AUGUST  
18TH, 1921



MISS EMMA G. MILLS, OF FLORENCE, VERMONT, ACCEPTED BY THE MISSION NOVEMBER 23RD, 1920, SAILED FOR CHINA, AUGUST 18TH, 1921

Someone may be saying, "What a shame that that girl is going to bury herself in China when there is so much work to be done at home. She might be making good money here, and the Chinese will not appreciate her efforts, anyway."

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). I think how my blessed Redeemer came to this world and died that I might be saved! He left His Home in glory, left the wondrous glory that He had with the Father even before the world was, and came into this wicked, sin-cursed world to die for all men. Yes, that term "all men" includes the Chinese, and how sad to think that so many of them have never even heard that Jesus died to save them!

"He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "Whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!" (Romans 10:13-15). Our God is a god of method. He might have decreed that it should be the work of angels to evangelize the world, but we know that such is not the case. God has decreed that by the mouth of His people the message of salvation is to go forth into all the earth and there is no other way. But who am I that I should even question the idea of going? It is God, the Creator of this universe, the same God who has set the stars in their places, my very Maker, who has spoken to me out of His Word, "Go ye therefore and teach all nations." Who am I, a miserable creature, that I should withstand the command of our holy, omnipotent God. As Paul said, "Nay but, O man, who art thou that repliest against God?" (Romans 9:20). Shall I say to my Maker, Why do I need to go?

Some one is asking if I am not afraid, especially now when thousands are starving in China. I answer, "No, this same God who is the Creator of the universe is also a god of love. 'Are not two sparrows sold for a farthing and not one of them falleth to the ground except the Father knoweth it.' 'Fear not therefore, ye are of more value than many sparrows.' He knows the way, He cares. 'The Lord is my Shepherd, I shall not want,' and surely He is a Shepherd whom I can trust. To be sure, many missionaries have lost their lives on the field. But what a gain for them! God says, 'But what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away.' 'The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever' (1 John 2:17).

I do not expect my path to be one of roses. Hard work, disappointments, and even persecutions are awaiting me. But listen to what Peter says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed ye may be glad also with exceeding joy." "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Philippians 3:10). No trial is going to be more than I can bear if I but share it with Him. "All things work together for good to them that love God" and the greater the difficulty the greater the victory; and the greater the victory, the more glory to Jesus Christ.

Someone else is asking, "How can you leave friends and loved ones—do you care so little for them?" It will be hard; but listen to what Jesus tells me in His Word: "He said unto me, My grace is sufficient for thee for My strength is made perfect in weakness," and that is all I am resting on. And those whom I leave behind? Well, His grace is sufficient for them too and my going away can prove a rich blessing to them.

Do any of you feel sorry for me? Well, if you do, just change your mind and rejoice with me! Rejoice that the King of kings has given me this great commission of bearing the Gospel light to those who sit in darkness. I obey gladly and willingly. Do missionaries whom God has used on the field usually come back with glum faces and hearts cast down? Do they impress one that they are sorry God chose them to go? Such has not been my experience among those I have seen. They return with hearts overflowing and a real zeal for their work. What was it that drew Mary Slessor back to Calabar in West Africa at the age of fifty-one when her friends and loved ones pleaded with her to stay at home and rest? There is but one answer, "The love of Christ constraineth us."

"Lift up your eyes and look on the fields." We believe Jesus is coming soon. "So awake, thou that sleepest: awake to righteousness and sin not, for some have not the knowledge of God."

## "Great Things . . . Whereof We are Glad"

A farewell message by Miss EMMA G. MILLS

IT IS with rejoicing that I stand before you to-night. I am glad that the Lord has made it possible for me to go and tell others of His grace. The way, since I decided to go, has been hard many times, yet I can truly say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

I first heard the call to God's service while at normal school. One night when I went to my room, it seemed to me that the Lord had something for me to do. I dropped on my knees and asked Him. He did not show me, then, but later.



I was sitting in the corner of the little white rural church at home in Vermont, when something that the pastor said seemed to burn itself into my brain—"Have a life purpose!" What was mine? All that evening I tried to decide; and as I walked about the kitchen, doing the dishes and putting them away, I prayed that the Lord would show me just what my life purpose ought to be. I am a member of the I. A. H. (I am His) Circle and part of our daily prayer is, "Tell me if any part of my life I have not given, so I can give it too." I thought of this, and it seemed to me I had not given the Lord *all* of my life; for I had not given Him my life in definite service.

Then, I had seen in the Christian Herald an illustration picturing a young man seeking to know his life work. Beside him stood the Master, pleading that the young man would consider Him in choosing his life work. I thought that this applied to me, too. So I said, "Lord, just show me what You want me to do—where You want me to go." And that night I had a vision of China's need and I knew that I wanted above all else to go where it was darkest and tell about Jesus and His love. Since that night the Lord has led me step by step, answering my prayers in wonderful ways.

One of the greatest things the Lord did for me was to lead me to Gordon Bible College, in Boston. I am glad that I had the opportunity of associating there with so many who are going forth to serve their Lord and Master in many different fields, and for the lessons I learned there from the Word of God.

The first religious work that I had the opportunity of doing after I went to Gordon, was teaching in a Chinese Sunday school under the charge of Miss Alexander, Boston city missionary to the Chinese.

Coming into touch with the work of the Chinese Sunday schools and missions in Boston was a great inspiration to me. When I saw the possibilities in the lives of the Chinese young men and women—what they could achieve if the opportunity was given them—I was glad that China was to be my field, and it was also an inspiration to hear through Miss Alexander of the changed lives of the Chinese Christians with whom she came in contact in her missionary work.

Before my college course was over I came to know a friend who was much interested in the China Inland Mission and who told me about its work and brought me copies of "China's Millions." Both this friend and I applied as candidates. The Lord has not opened the way for her to go under the China Inland Mission; but when I am in China I shall still hope and pray that she may be there some day also; for it is due to her inspiration and helpfulness that I am here to-night.

I thank God for having brought me into touch with the China Inland Mission through her, for the lessons of faith and prayer and hope and rejoicing that I have learned through the lives of those associated with it, and through reading of the life of its founder.

I thank God for the kindness that has been showered upon me ever since I decided to be a missionary, and it is my great

hope that I may be able to do unto others, in a measure, as others have done unto me.

I thank God for a father and mother who prayed—for a mother who told me Bible stories when I was a little child, stories which I believed and remembered, stories which became part of my life.

I thank God for my little church in the wildwood, where only a few gather now; where the message of Jesus and His love has rung out for many years, for those who would listen and believe.

Then I thank God for my vision of Christ, and His need of me to carry His message.

In going to the foreign field I am leaving my parents, who are getting advanced in years, and my little home church which is in great need of Christian workers.

One day, about three years ago there was conflict in my mind. It seemed to me that the home church needed me, and that my parents needed me. I didn't know whether I ought to go to the foreign field or stay at home. I spent the whole morning in prayer, and after praying for many hours I had a vision of Calvary, of Jesus as He bowed His head and said, "It is finished."

Then it seemed to me that I must go and tell those who did not know about the great work He finished on Calvary.

I thank God that His Spirit brought to my remembrance what Christ had done for me and for the whole world, at a time when I especially needed guidance. That last scene on Calvary has gripped me and impressed me more than many sermons and has made me strong to go forward even through seeming impossibilities.

Christ's great work on Calvary is finished, but the work He has begun in our souls will never end, for "we shall be like Him, from glory to glory."

A Gordon friend of mine said, in reference to the heathen: "Yes, Jesus died for them, and we are not even willing to go and tell them about it."

It is only the message of the Cross that can save the world. We have heard the good news. It has been borne to us in song and story, in sermon and hymn. God has wrought wondrous miracles in our lives and the lives of others through prayer and the light of His Word. Should we not share these blessings?

"The Lord hath done great things for us, whereof we are glad." He has given us Christian friends, Christian fathers and mothers, salvation through Jesus Christ, the joy of working for Him, the joy and peace which comes to us through the Comforter, who abides with us forever, an inheritance, incorruptible and undefiled, and that fadeth not away, laid up in Heaven for us.

He has saved us—shall we not let Him save others through us?

"And other sheep I have, which are not of this fold: them also I must bring, and there shall be one fold and one Shepherd"—(John 10:16).

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Let us give thanks for the Bible Union of China (pages 132 and 143), and pray that God may continue to aid those who promote the aims of this Union, praying also for "a return to faith" and revival of spiritual life in the home lands.

Ask God that there may be "true efficiency" in medical work, i.e., soul-winning (pp. 136, 137).

Pray that famine may be followed by a hunger for the Gospel (p. 138).

Give thanks for the "little conference" held in the West and ask God's blessing upon the conference planned for Toronto in October (pp. 139 and 143).

Give thanks for Bible Institutes in China and ask that those who have passed through may be blessed in their life work (p. 140).

Remember new and returning workers going forth to China (pp. 141, 143, 144).

## Here and There

The party which sailed for China on August 18th, addressed various meetings at Vancouver, in churches, in the Bible Training School, at private gatherings and in the China Inland Mission prayer meeting. These meetings occurred each day from Sunday to Thursday when the party, according to Mr. Thomson, had "a good send-off" at the wharf. There were eleven adults in this party of whom

eight were returning missionaries and three were new workers.

### Departures

August 18th, 1921, from Vancouver, Mr. and Mrs. H. J. Mason, Mr. and Mrs. J. D. Cunningham and two children, Miss E. B. Harman, Miss E. Wright, Miss M. E. Soltau, Dr. Jessie McDonald, returning with Miss N. W. Welstead, Miss M. T. Hoffmann and Miss E. G. Mills, for China.

### Arrivals

August 3rd, 1921, at Montreal, Mr. and Mrs. A. H. Barham, Miss E. B. Harman and Miss E. Wright, from England.

August 31st, at Quebec, Dr. and Mrs. H. L. Parry from England.



## Editorial Notes

A CONFERENCE of the China Inland Mission is to be held, D.V., in Toronto, October 4th to 7th inclusive. The place of gathering and other details may be had from the Toronto office, later. As this is, in a sense, to take the place of the Conference which the Mission used to hold at Niagara-on-the-Lake, please pray that in its altered condition the Conference may still be as great or a greater blessing.

The comments of missionaries regarding the way in which the famine moved (or failed to move) the hearts of the people in China, shows one again how provinces are quite distinct one from another in characteristics as well as locality. Though it may be that Chinese of means, "profiteered" in place of protecting the people, no one who gave from the home lands can regret that lives were saved through foreign famine relief. Let us pray that this "bread" cast upon the "waters" may be found even after many days.

Again, by the goodness of God there are those who have offered themselves as reinforcements for China. The first of these sailed August 18th. Valedictory messages from two are presented in this issue. A third, Miss Welstead, who goes to take part in medical work, was formerly assistant directress of nurses in the Roosevelt Hospital, New York. She was hastened in her departure by the necessity of taking passage when available, and could be given no farewell meeting. We ask prayer for all.

The Bible Union of China formed by missionaries of various denominations and societies in China, affirms faith in "the whole Bible as the inspired Word of God" and expresses the conviction that "the state of both the Christian and non-Christian world demands steadfastness in preaching and teaching the fundamental truths revealed in the Bible." Of these truths it names "especially those now being assailed, such as: the Deity of our Lord and Savior Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles both of the Old and New Testament; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service." This stand is being objected to as creating division, the main objectors being apparently those who hold to the partial or (as someone has said) "spotted" inspiration of the Scriptures. But if the Bible is not completely trustworthy, there is no such thing as Truth anywhere, and there is nothing in the wide world to which one can securely anchor. Histories, biographies, daily news and all the litter of fiction are, in differing degrees, but flotsam on the currents and surges of time. But God's Word is eternal! Of the Scriptures we can say with the Psalmist, "For ever, O Lord, Thy Word is settled in Heaven, Thy Word is true from the beginning; and every one of Thy righteous judgments endureth for ever."

What is the result of "Higher Criticism" on the Christian life? We have the answer in Kanamori's

life story (see page 133). Brought to Christ through the Bible expounded by a teacher of military science; disowned and cast out of his home for his avowal of Christ; turned from his faith in the Word by the study of "Critical" books used in preparation for teaching; changed from a Gospel preacher into a "liberal" theologian and for twenty years a successful, popular lecturer on political and social reform; aroused by the discipline of deep sorrow to seek the Savior where he had left Him—at Calvary; renewed in faith, preaching once more the Cross of Christ, and used of God in the conversion of thousands of his fellow-countrymen—such is the story of Kanamori's life. Kanamori calls himself, as he was in his day of Higher Critical departure, a prodigal. The prodigal in the parable, let us remember, is from the first a *son*—a departing, backsliding, riotously liberal scion of the house—who out of his emptiness, loneliness, and humiliation at the end of his headstrong independence, arises to return to the place of heart's rest from which he came out. Here the Father, ever watchful and waiting, welcomes, re-clothes and re-establishes him, in all the old relationship with great joy.

The message of this Japanese Christian who was "introduced into the Christian religion by the front gate of orthodoxy and led out of it by the back gate of New Theology" into his old heathen doubt and unbelief again, is a disclosure and a warning. Here in the home lands there are many brought up in the truth by godly parents and under orthodox preachers, confessing perhaps at an early age a saving faith in the redeeming blood of Christ, who later seem to forget that *blood* relationship, turn their backs upon the place where their Father's Word receives implicit obedience, and fare forth in an adventure after *new* things. They go forth into the world attractively clad and laden, as it were, with the inestimable riches of Christian heritage and upbringing, saying naught of how they really came by the good qualities they possess but proclaiming themselves free from restraint, and "liberal" (at God's long-suffering expense), spending their time and talents in ways of *their own liking*. They meet the world on the world's ground and are gratified at the open-arm reception they receive there. They seek to appeal to men in men's way, and scatter their views with a free hand—a largess which the world applauds and accepts with avidity. Their freethinking (how one used to shudder at the word!) gains them popularity. Yet to maintain the favor of men they must continually give away more and more of their inheritance till they have given all that they had. Then, in what state do they find themselves? Feeding hungry creatures with husks, while vainly wishing they could satisfy themselves with the unsustaining pabulum. Oh, prodigal sons! Forego your erring independence and come back to the Father's house, back to the Door by which if any man enter in he shall be saved and shall go in and out and find—even as the son of David pictured—unfailing pasture. There is no joy in departure from the place of simple faith in God's Word and child-like dependence on His more than human power. Will you not say, "I will arise?"



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IN QUEST OF GOD

The Life Story of Pastors Chang and  
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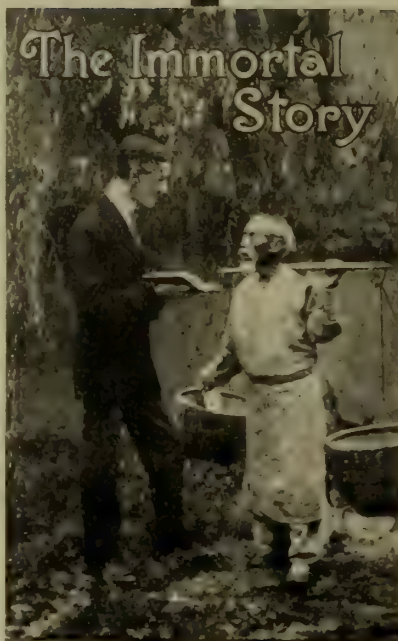
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An account of the triumph of the Gospel in a section of the province of Shansi, where forty-five years ago, Chang and Ch'ü, meeting together in a Buddhist temple, pored over the pages of a little book which had come into their possession. The life story of these two men is closely interwoven with the history of the church in Shansi "west of the Fen River," where approximately 1500 persons have confessed the Lord Jesus Christ, some even suffering martyrdom in 1900.

China Inland Mission

237 School Lane, Philadelphia, Pa.

507 Church Street, Toronto, Ont.



### Ready for Delivery

CHINA INLAND MISSION  
CALENDAR  
For 1922

A departure from previous years. The striking photograph entitled, "The Immortal Story," is printed in sepia and mounted on heavy board, 6¼ by 10 inches. The card and calendar pad below it are suspended by brown ribbons. The calendar pages are interleaved with interesting missionary matter and requests for prayer.

Obtainable from the offices of the Mission.

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MISSIONARY AND GENERAL PURPOSES		Date No.	Amount
Date No.	Amount	25-1715	\$ 5.00
1-1605	5.00	1717	5.00
1606	25.00	1721	25.00
1607	2.50	26-1724	25.00
2-1608	18.29	1726 Int.	9.00
1610	25.00	27-1732	50.00
1611	10.00	1733	1.00
1613	30.00	1734	10.00
1614	500.00	29-1738	20.00
5-1618	10.00	1739	25.00
1619	10.00	1741	13.00
1620	25.00	1743	75.00
1622	1.00	30-1745	10.00
1623	150.00	1746	5.00
1625	16.67	1747	60.00
1626	10.00	1749	69.00
1627	1,000.00	1750	5.00
1628	37.50	1753	10.00
6-1630	100.00	1754	25.00
1631	10.00	1755	4.00
1633	93.00	1756	15.00
7-1637	15.00	1758	1.00
1638	10.00	1761	10.00
1639	25.00	1762	25.00
1642	10.00		
8-1644	4.25		\$4,075.71
1645	25.00	<b>SPECIAL PURPOSES</b>	
1646	10.00	Date No.	Amount
9-1651	25.00	1-1603	\$ 10.00
1652	47.50	1604	25.00
1653	15.00	2-1609 Int.	138.00
1654	100.00	1612	12.50
1655	2.00	5-1615 Fam.	1.00
12-1657	25.00	1616 Fam.	2.00
1659	100.00	1617 Fam.	20.00
1662	25.00	1621	10.00
13-1666	20.00	1624	1.00
1667	100.00	1629 Fam.	10.00
14-1672	50.00	6-1632	180.00
15-1680	200.00	7-1633 Fam.	10.00
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1685	15.00	1636	10.00
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1687	15.00	1641	2.00
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1691	100.00	1648 Fam.	5.00
19-1692	1.00	1649 Fam.	3.50
1693	2.00	9-1650 Fam.	10.00
1697	1.00	12-1656	20.00
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22-1704	15.00	13-1663	5.00
1705	25.00	1664	143.41
1708	10.55	1665	150.00
1709	100.00	1668	1,000.00
1714	250.00	14-1669 Fam.	.26
		1670 Fam.	5.00

## MISSION RECEIPTS, APRIL, 1921

Date No.	Amount	Date No.	Amount
21-1634	\$ 10.00	5-1573	\$ 5.00
1635	30.00	7-1580	20.00
1638	3.00	15-1581	10.05
1640	131.26	8-1586	25.00
1641	5.00	15-1587	15.00
22-1642	20.00	9-1588	25.15
1643	3.00	15-1589	4.00
1644	100.00	11-1591	15.00
1645	5.00	13-1599 Fam.	5.00
1647	5.00	14-1603 Fam.	10.00
23-1648	5.00	15-1604	15.00
1649	25.00	11-1609 Fam.	3.00
1651	155.92	16-1612 Fam.	2.00
25-1653	35.00	16-1613	5.00
1658	10.00	16-1614	1.00
26-1660	5.00	18-1620 Fam.	10.00
1661	50.00	16-1621 Fam.	10.00
1663	50.00	16-1626	20.00
27-1664	3.22	20-1631	68.15
1666	5.00	16-1632	5.00
28-1667	5.37	21-1636	10.00
1670	10.00	16-1637 Fam.	5.00
29-1671	50.00	16-1639	18.75
1672	3.00	22-1646	52.00
30-1674	1.00	23-1650	4.00
1675	25.00	25-1652 Fam.	15.00
1676	5.00	16-1654	16.25
1677	15.00	16-1655	30.00
1678	8.00	16-1656 Fam.	10.00
1679	125.00	16-1657	200.00
1680	25.00	16-1659	20.00
	\$2,331.54	26-1662	50.00
		27-1665	5.00
<b>SPECIAL PURPOSES</b>		28-1668 Fam.	2.25
Date No.	Amount	16-1669	2.00
4-1562	\$ 13.75	30-1673 Fam.	2.00
1563	4.00		
1564	20.00		
1568	7.00		
1569 Fam.	50.00		
1570	20.00		
			\$850.45

## SUMMARY

From Philadelphia—

Missionary and General..	\$ 4,075.71
Special Purposes.....	2,565.85

- \$ 6,641.56

**From Toronto—**

Missionary and General..	\$ 2,331.54
Special Purposes.....	850.45

- \$ 3,181.99

2 Total for July.....	\$ 9,823.55
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Brought Forward.....	155,099.72
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2

Seven months, 1921.....	\$164,923.27
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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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JEHOWAH JIREH

CONTENTS	PAGE		PAGE
THE NAZARITE VOW—By Dr. H. W. Frost....	147	EXTEMPORE MEDICAL PRACTICE—By Mrs. W. J. Hanna.....	155
CONFESSION, CLEANSING, SERVICE—By Rev. Paul Rader.....	148	WITHIN WALLS AND BARRIERS—By Miss J. B. Powell.....	156
A LETTER FROM A CHINESE CHRISTIAN TO AN AMERICAN GIVER TO MISSIONS.....	148	"THORNY GROUND HEARERS"—By Miss Alice Hunt.....	156
FRUITFUL FIELDS IN THE WILDERNESS—By Rev. H. W. Flagg.....	149	A MISSIONARY'S SON GOES BACK TO CHINA....	157
PRAYER FOR AN UNKNOWN MOSLEM—By Mr. G. K. Harris.....	152	OUR SHANGHAI LETTER—By Mr. G. W. Gibb..	157
TWO NEEDY AND NEGLECTED CITIES—By Rev. William Taylor.....	153	PRAYER CALLS—PRAISE ECHOES.....	158
THE WORD OF GOD AMONG THE TRIBESPEOPLE—By Mrs. John Yorkston.....	154	ABSTRACT OF CHINA ACCOUNTS.....	158
		EDITORIAL NOTES—F. F. H.....	159
		DONATION LIST.....	160



A GROUP OF LISU AT TAHSIAOHO, YUNNAN, A PLACE AGAINST THE INHABITANTS OF WHICH IT WAS ALLEGED BY THE GENTRY OF THAT VICINITY, THAT "THE WHOLE LOT OF THEM HAVE TURNED CHRISTIAN, AND SINCE THEY HAVE GONE AFTER THIS RELIGION THEY DON'T USE ANY MORE WHISKEY AT THEIR FEASTS—AND WE GET NO WHISKEY TAX!" ONE OF MR. FLAGG'S BEARERS WHOM HE NAMES "THE SMILER", IS SECOND FROM THE LEFT IN THE FRONT ROW, AND THE THIRD MAN HAS IN HIS HANDS A COPY OF THE NEWLY COMPLETED LISU "GOSPEL OF MARK"

Photograph by Rev. H. W. Flagg



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602½; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 416; schools at Chefoo and missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1919, 4,334; communicants in fellowship, 53,920; others under regular instruction, 53,920 (1920) baptized since commencement, 81,092.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





## The Nazarite Vow

By Rev. HENRY W. FROST, D.D.

*The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried; all the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.—Numbers 6:1-4.*

IN all the offices of Israel there was but one which was voluntary in character and which was for women as well as men, namely, that of the Nazarite. The others were compulsory and exclusive; they had to be performed under pain of judgment, and they were only for the favored class of men. Here, however, the door was opened wide both to men and women, and there was no constraint exercised of any kind. And yet it is a remarkable fact that the ordinance which was thus voluntary and universal was of all both the most ample and demanding. If the choice was once made, the devotee, whether he was a man or woman, went higher in privilege than the high priest himself; at the same time, the requirements made of such a one were beyond those made of that priest or of any other person in Israel.

The meaning of the Nazarite's vow was that of absolute dedication of the life to the person and service of God. As God would have no slavery in such a relationship, it was for the individual to determine whether or not he desired to enter into it. No compulsion, therefore, was put upon him; and no judgment was passed upon him in case he failed or refused to take the vow. But if the vow was voluntarily taken, then the profession of it was so solemn and the relationship of it so sacred that the divine demands were drastically great. In this case, the Nazarite had to abstain from everything to which his human heart would naturally cling, and this included not only those things which were bad, such as "strong drink," but also those which were harmless, such as, "moist grapes" or "dried;" and, in addition, he had to give himself over unto the worship and service of Jehovah, completely and continuously. In this position, he became a peculiar person doing "queer" things, such as letting his hair grow and "unnatural" things, such as not giving himself over to mourning when his father or mother or brother or sister should die. And if by chance—even ignorantly and unknowingly—he should defile himself, by touching some dead body or otherwise, then he

had to begin all over again, considering his vow broken and making reparation by ceremonial cleansings for the sin committed. After this, he could take a new vow, under the same conditions as before.

There is a deep meaning in all this for present times. God has given Christians wonderful liberty. If they prefer, they can be simply common Christians; going to church more or less regularly, giving to one cause or another more or less generously, having family prayers or not as may be thought convenient, bringing up their children as respectable citizens but not being too hard on them so far as scriptural standards are concerned, reading their Bible at times for their own edification but not studying it overmuch and not sharing it with others in speaking to men about their souls, and even going to a missionary meeting now and then and quite enjoying it but never thinking of investing their money and prayers in some missionary person and some heathen station.

All this God will permit a Christian to be if he or she prefers it. But also He will allow that one to be just the opposite of all this if he or she prefers this. There is one thing however which God will insist upon. From the time the choice of the better part is made there must be no compromise. The decision must be firmly taken, the dedication must be decisively made, and the practice of the profession must be wholeheartedly maintained; and if the vow is broken, there must be open confession and restitution.

Now, dear friend, you understand the conditions of the higher life. You see clearly the two possibilities. Think it all over calmly, in some quiet place and in the presence of God. Remember that He gives you liberty, and yet at the same time opens the way to a great privilege. The question is whether you will have "life" or "life abundant." Choose then, which it shall be. And if you make choice of the larger life, then walk in it, so long as earth's days last and whatever the cost may prove to be.



## Confession, Cleansing, Service

By Rev. PAUL RADER in "Good News"

**D**O not make any mistake! No man need ever ask God to use him. All he has to do is to ask God to make him clean. The Holy Ghost is so anxious to have men that He can use in saving this world, that He will use anything clean that He can get His hands on. If you will allow God to cleanse your life, He will use you.

How are you to get clean?

Listen to this verse of Scripture: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Just confess it, name it to Him, and He will put it under the blood. That is the hardest thing to do. The Devil will make you go all around Robin Hood's barn before you will name it.

One time a man had been praying for fifteen minutes and said, "I cannot get anywhere."

The worker advised, "Name the thing out to the Lord, and He will put it under the blood, and He will cleanse it."

"Well, I do not know what it is."

"I will give you three chances," the friend replied.

The man guessed it the first time!

He knew all the time.

And brother, *you* know. But you will pray and

say, "Lord, You know we all make mistakes, and You know how frail we are, and You know, Lord, how we sometimes say things that we ought not to say and leave unsaid the things we ought to say, and do the things we ought not to do."

Yes, He knows. But get a little closer. If you are running round Robin Hood's barn just come a little closer to the house and confess the thing. You know what it is, and instead of praying a long time, take the thing by the hair of the head and say to God, "Lord, I am willing to yield." Do not say, "You can take it out," but, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from unrighteousness."

Let us tell Him what it is. Let us do definite business. Just say, "Lord, what is it in the way that has made me unclean? I name it to Thee, Lord, I confess it. Amen."

And as we confess, He cleanses, thank God! from all unrighteousness, and we are blood-washed, and He will use us—mightily use us.

When we dare to go right down the line with God and let the Holy Ghost put His finger on things that are in our lives, then He can have His way unhindered and He will use us.

## A Letter from a Chinese Christian to an American Giver to Missions

Translated (and comments added) by Mr. JOHN R. MUIR

**H**AN HSIN-YUAN, the least of the servants of Christ to Mr. M—, of the United States.

My respects to you, my brother.

Your humble servant (repeated throughout, where "I" is used) has heard from Mr. John R. Muir that you have great love for the people of my country, (wishing them) to forsake idols and turn their hearts toward God. This you do without ceasing, each year contributing to the support of the preaching of the Gospel in China, and praying much for those who are called to preach. This is certainly the grace of God (in you) without measure, in preparing your heart thus to manifest fervor for China and love for a foreign people. Please accept our manifold thanks. As you have neither asked a question nor have I heard your voice, I have no very good idea what to write. I shall only mention a few matters concerning the grace of God and the purpose of Christ manifest toward me.

I recall that when I was a youth in school there was a teacher who was pleased to discuss matters of ancient history. He told his scholars about the creation of God (not a Christian but a scholar who thought). I took it as a matter of light importance, somewhat in the nature of a fable which could not be proven by investigation. But at the same time the name of God ("Shang Ti" in the sense of "Creator," not as a heathen god) entered my inward parts.

From the age of six till fifteen my conscience was alive to the fact that men born into this world fall into a sea of bitterness. Even if one possessed the

whole world he could hardly escape the punishment of death. Ten thousand fears possessed my heart and there was no relief. At that time there was no one in my native place to preach the Gospel and I knew not of the forgiveness of sins. At the age of sixteen my fleshly passions developed and I was led astray, going against the striving of my conscience. But I comforted myself saying that men ought to seek pleasure, for why should we be concerned about the untried affairs beyond the grave?

When I was seventeen the Gospel was preached in my native place and my father believed in the Lord. I, myself, read the book of Genesis and I could see that it was the same as that I had casually learned when I was young. The real presence of the God toward whom my heart was aspiring now living before my eyes I was forced to believe and I set my purpose to seek Him. But as yet I did not recognize Jesus as God Incarnate. When I was twenty years of age, through hearing my father explain the Gospel and through the careful teaching of the Rev. T. Torrance I could testify to my faith in Jesus. The following year I was baptized and entered the church, and it was then I entered the Bible School at Chengtu.

At that time I only knew how to serve God in the flesh and was not acquainted with spiritual teaching. Having completed the course in the Bible School I undertook the work of the ministry for six years. But in all my work, whether preaching, studying the Word, praying, or planning the work, it was all done



after the manner of men and seeking my own glory. Up to this time my heart was in great terror and had it not been for the manifold grace of God I should have long ago perished.

After I had spent about eight years in the ministry, the Heavenly Father led me to Tanling where it was my good fortune to meet with the Rev. John R. Muir. At that time my heart was exceedingly hard. In the meekness of Christ he exhorted me with many fitting words because of my wicked idleness, but I was most unwilling to listen and before he had finished I made an excuse to retire.

From this time I was conscious of a voice within saying, "The kingdom of heaven is at hand! How can you meet your Lord?" When later I met my own pastor at Kiungchow, Rev. Fawcett Olsen, he also exhorted me and from that time my hard heart was broken up. My conscience received, as it were, a faint streak of light, and I argued with myself, "Being such a great sinner as I am, is it possible for the Heavenly Father to use me in preaching the Gospel?" I could not see that preaching is the duty of every believer. As I thought on these things there came a letter from Mr. Muir inviting me to Pengshan to assist him for a month. In my heart I said, "The Lord is gracious and is ready to use me." Therefore without delay I prepared with joy and went to Pengshan.

After hearing Mr. Muir's exposition of Ephesians 6:10-18, my heart was pierced with great power and scales fell, as it were, from my eyes. I could see clearly that sin was upon me, and that the saving grace of the cross was before my face. Thanks to the leading of the Holy Spirit and the saving (power of God) I shut my door at night and in bitter repentance confessed my sins. I now know the truth of justification by faith. This was the day of my passing "out of death into life."

This year (March, 1917) I was sent to Tanling and there is one incident which I will relate. There is in Tanling a man named Sin, a teacher by profession. He had long since seen through the course of events and knew that all under the sun was vanity. He was a very zealous believer in the Taoist doctrine, having hope of salvation in heaven. He kept all the tenets of Taoism: vegetarianism, fasting the first and fifteenth of the month, going everywhere exhorting people from the Sacred Edict, etc.

Though Mr. Sin labored in this manner thinking to secure his salvation, he was unable to remove the sin from his conscience and he had no peace in his heart. He was a Taoist for more than ten years without any peace. About three years previous (to this narrative) he had removed into the city of Tanling and he came habitually to the Christian chapel to see if he could find anything better. But up to that time he had not discovered the Christian doctrine of salvation.

This spring when I reached Tanling I met him and spoke to him. I also related my own experience, testifying clearly how that God's power saved me from sin and changed my nature. Though his heart turned toward Christ I knew that he was still lying under Satan's authority. I then prayed for him without ceasing and sent a letter to Mr. Muir, asking him to pray for Mr. Sin.

It was about fifteen days afterward that he came to me and said, "If we do not confess sin how can we be forgiven? If I do not confess Jesus how can I meet our Heavenly Father?" He then went (with me) to an upper room and confessed his sins pleading for grace. He also broke his vegetarian vow and ate meat, and then bore testimony to the way of salvation.

In thus answering prayer the Heavenly Father gave me joy beyond measure and established my faith.

## Fruitful Fields in the Wilderness

By Rev. HERBERT W. FLAGG, Tengyueh, Yunnan



LAO-LUH, THE LISU HELPER, AND OTHERS, COMING THROUGH THE HIGH GRASS ON A SLOPE ABOVE A KWEICHOW RAVINE. NOTE THE HILLY HORIZON

**C**OULD we believe our eyes! The howling, desolate spiritual wilderness of less than a year ago was now sprinkled with embryo Christian communities where the missionary is welcomed cordially, while then he would have been regarded with suspicion. It is with joy that we bear witness that it is not man's work, though man has had a part in it. It is the work of the Holy

Spirit in prepared hearts.

The occasion of the trip was the Christmas festivities in a new Lisu district south of Tengyueh. A Chinese-Lisu lad (the one who accompanied the writer to Taku in 1919) has had perhaps the largest share in the work. Mr. Cooke was present at the inception of the evangelistic drive of the past year at Tahsiaohe and did good service in the tearing down of objects of demon worship. Mr. Fraser visited nearly all the villages when returning from a trip to Burma and has supervised all the work done in the district by the Lisu helpers.

It is almost unnecessary to remark that the adversary is already at work in our new district. He has secured the willing services of Wa Dye-ra, the very man who led the Lisu preachers and Mr. Cooke to Tahsiaohe. At first friendly, he changed his attitude radically, bullying and threatening two young men of Luhkenho.

We had a commission to visit the Longling magistrate to make representations on behalf of our Lisu. The Lisu are under Chinese jurisdiction and it was suspected (our suspicions were later confirmed) that the persecution was possible because a Chinese small official did not forbid it. In some cases such action





(LEFT) A PROCESSION OF PEOPLE FROM TASHIAOHO, YUNNAN, ON THEIR WAY TO THE CHRISTMAS FESTIVITIES AT HSINCHAIHO. THE WOMAN OF SIXTY, LEADING THE LINE IS CARRYING HER BAMBOO BARK SANDALS AND TRAVELLING BAREFOOT; THE MAN THIRD IN LINE HAS OVER HIS SHOULDER A "LONG-DISTANCE HANDSHAKER"—A GUN FOR SALUTE; NEXT BEHIND IS THE MAN WHO OWNED AND OPERATED THE "SQUEALER," AND A BRASS TRUMPET CAPABLE OF GIVING "EXQUISITE TORTURE" TO SENSITIVE EARS, BUT WHICH HELPED TO ANNOUNCE THE COMING OF THE PARTY AND TO CARRY OUT THEIR INTENDED PURPOSE TO "ENTER HIS COURTS WITH PRAISE." (RIGHT) A GROUP AT PALIEN READING FROM THE NEWLY COMPLETED LISU "GOSPEL OF MARK"

Photographs by Rev. H. W. Flagg

is the result of ignorance of treaty rights of Christians in China, but in others it is deliberate malice.

The magistrate had gone on to Hsiangtah and we met him there. He was friendly and told us that the Pinka official had asked about the case and he had told him that Christians were to be allowed to worship God as they pleased. It was especially gratifying to have him make the statement before the gentry of Hsiangtah who are bitter opponents of the Gospel. It was impossible to refuse the magistrate's cordial invitation to the evening meal which really was a feast in his honor.

The magistrate asked how many Christians we had in the district, and in a tone that rather indicated that only one had taken the plague, one of the Hsiangtah gentry replied, "There is only one family, the Mohs." In the course of the meal the conversation turned on the recent movement toward the Gospel of the Tashiaoho Lisu, and several voices in funereal tones said, "The whole lot of them have turned Christian, and since they have gone after this religion they don't use any more whiskey at their feasts, and we get no whiskey tax!"

After a few days at Tashiaoho, we visited the persecuted Lisu at Luhkenho. Around their fire we heard of the doings of Wa Dye-ra and his gang.

We rose early the following day, and when the frost was white on the grass we were on our way to Pinka, where we hoped to see the small official about reparation. About fifteen minutes after we started Wa Dye-ra came around a small spur in the hill and before he could run we had him lined up against the bank. The morning was cold but Wa Dye-ra's teeth were not chattering with the cold; his voice trembled, but it was with fear. He wanted us to squat Lisu fashion on our heels and have a palaver, but we were in no mood for friendly advances. The culprit was faced with his misdeeds, but he tried to evade and shift the responsibility to the other Lisu. "What about this?" we interrogated, producing the death warrant which he had made, "perhaps you have never seen this before?" He was speechless because the death warrant was damaging evidence of his evil deeds. After telling him what reparation he was to make, we exhorted him

to get right with God. He replied that he was offering sacrifices to God every day. "And persecuting other believers in God! Wa Dye-ra, you don't know what you are talking about."

The Lisu in the Tashiaoho district were most hospitable and cordial. After a hard day's trip over very steep mountain roads we were royally entertained. In many places a bowl of rich golden honey and a pair of chop-sticks were given to the foreign guest. Hungry and tired, as we ate the lucious sweet we were reminded of Jonathan in the old-time when he ate honey "and his eyes were enlightened." An hour or so afterwards the meal would be ready, consisting usually of chicken, a kind of Swiss chard, steamed rice, red pepper and salt. After the meal we usually had a service around the fire, and by its flickering glow we sang Lisu hymns to the accompaniment of the cornet and then conducted a catechetical class.

By the time we left Tashiaoho for Hsinchaiho, where the Christmas festivities were to be held, we numbered about twenty persons. One of the men brought along a nameless reed instrument which is much used at Chinese feasts. Beside this "squealer" the same man was the proud possessor of a telescoping brass trumpet. The exquisite torture which the "squealer" is capable of inflicting on the human ear is difficult to describe. At times it is a flat blare, but it occasionally rises to a shrill screech.

It was this musical instrument with which we announced our arrival at the mountain town of Mengpeng. The "squealer," as we have remarked, is mostly used at weddings and it is small wonder that one of the women asked, "Where is the wedding?" If one consulted his own feelings he would feel like asking the man blowing the "squealer" to refrain. Still we had to respect the spirit behind the action. When we heard the answer given by the Lisu we were very glad that we had decided to restrain ourselves. "We are going to worship," was the answer. What was that but the spirit of worship? "Enter into His courts with thanksgiving and into His gates with praise."

We camped on the side of a towering range and in the gathering dusk made hasty preparations for





(LEFT) UNDER THE UMBRELLA IS MOH TING-CHANG, HEAD OF THE ONE CHRISTIAN FAMILY IN HIS DISTRICT, AND BESIDE HIM ARE MR. FLAGG'S TWO BEARERS, THE ONE DISTINGUISHED AS "THE SMILER" BEING PROMINENTLY IN FRONT. (RIGHT) A LISU GIRL AT THE CONFLUENCE OF TWO BEAUTIFUL BROOKS NEAR TAINGPAN, YUNNAN

Photograph by Rev. H. W. Flagg

a night under the blue canopy of heaven, for we were miles from human habitation. The Lisu built a large fire and constructed rude shelters of small bamboos. By the light of the big moon and the leaping flames of the bonfire we sang and talked until it was time to turn in. One of the hymns contained the oft-recurring phrase, "Ba-ba-Wusa," which means, "Father God." The Lisu, in common with other peoples, had a fragmentary knowledge of the Deity, whom they called "Wusa," and now in these latter days the servants of Wusa have come declaring with Paul, "Whom therefore ye ignorantly worship, Him declare I unto you."

We announced our arrival to the people of Hsinchaiho by firing guns from the top of the ridge about the village. In a few moments we heard the answering reports from Hsinchaiho. It was a beautiful spot, with high mountains forming a huge basin. The first line of hills beyond the southern rim of the great valley was across the Salween river and in Burma (or "England," as the natives call it).

At the entrance to the village a gate of branches had been constructed, and the whole village was out to welcome us. They sang, "Behold a Stranger at the Door," in Lisu. There was a warm cordiality in their welcome which we could not miss. The Lisu in our company replied in song, and we walked through a cloud of gunpowder smoke caused by a fusilade of explosions from a battery of guns. These were in honor of the newly arrived guests.

We brought a few dozen advance copies of Mark's Gospel in Lisu. These were eagerly read by the people and some of the meetings were devoted to explaining parts of it to them.

The people who attended the feast contributed \$90.00 beside rice and vegetables. An ox and two large hogs supplied the meat used. The people present were only a delegation, but we counted 385 at one of the services.

On Christmas day we had a jolly time playing "duck on the rock" which the Lisu enjoyed immensely, also tug-of-war, snap the whip, target shooting and other fun. In the evening we gathered in the chapel and the Lisu sang hymns by villages and districts. It was an inspiration to hear a group of Lisu from Chefang, three days away, singing, "The Old Time Religion," followed by a large group from Tahsiaoho

singing, "Face to Face with Christ my Savior." We had the occasion time and time again to ask ourselves, "Can we believe the testimony of our ears and eyes, or is it all a happy dream?" No! They were real men and women and all were worshipers of God. "Fruitful fields in the wilderness!" We pray for them and then can hardly believe our eyes when the answer comes. "Lord, increase our faith!"

If one of our hardy mountaineers felt weary of sitting still in a meeting, he would get up and stretch, and perhaps yawn audibly. If some one outside called to one of our auditors, it would not be entirely impossible that he should yell a reply at the top of his voice! Fortunately, it did not happen often. The way to avoid it was to be sure that all the Lisu were corralled in the chapel. During one service so many Lisu kept wandering out at the entrance that two of the leaders barricaded a bench across the doorway and refused to let anyone out on any pretext. The women sat on one side, as is the custom in chapels in China, and at the close of a service the men remained seated while the women filed out. When the former were allowed to go it was not unusual to see some of the young bucks running across the benches and others running after them.

After the festivities, we assisted the Lisu to revise their marriage ceremonies. Under the old conditions the worship of demons had an important part in the ceremony. They find it difficult to contemplate a declaration of love in public. A Lisu will tell you frankly that he is ashamed to do it. Mr. Fraser insists that they shall put aside such prudish notions when they become Christians.

The time came to leave and we started on our climb up the big hill back of Hsinchaiho through a cloud of powder smoke.

As we approached Palien some three days later, some of our escort fired off tremendous charges. The reverberations rocked back and forth in the great ravine and it was not long before we heard the answering guns from Palien. When we reached the village the people were lined up by the path leading to the chapel. Then we were egged! It was their most interesting custom, we found, in receiving a guest to present him with eggs. An



old grandma would shake hands with you and her left hand would steal into her bosom and she would surreptitiously slip an egg into your hand. Before we reached the chapel we had acquired five eggs.

The Palien Lisu were most kind, even going to the trouble of having a high stool made for possible foreign guests. The man who made it expressed the fear that it was not a comfortable seat. The Lisu consider a block of wood about four inches high as the acme of comfort. Still, the ability to squat on one's heels is not an acquired art; one must be "to the manner born." It is hard for a foreigner to sit long in any such position. He will usually soon be found piling block after block on the low Lisu bed which is by the fire, until he acquires the height usually indulged in by the men of his race. Then he wishes he hadn't! In a Lisu house the fire is on the earthen floor at one side of the room. There is no chimney and about five feet above the floor is a hanging shelf glistening with black smoke-varnish and covered with cobwebs and dust. The Chinese say, "Three feet above the head are the gods." In a Lisu house the hapless foreigner discovers something else. When he attains a comfortable elevation his head is swathed like the beautiful peaks of Yunnan, not with soft fleecy clouds, but with a stifling blue smoke and the harmful gases of combustion.

After leaving the southern part of the Lisu field, we crossed the Longchuan plain and stayed for the night in a Shan rest house beside their temple.

On the second night we stayed with the Kachins at Kueisom. We had crossed and recrossed the border several times during the day. Indeed, for some hundreds of yards we walked with one foot in China and the other in Burma, for a road marked the boundary and we imagined that imaginary line somewhere in the middle of the road. We had to negotiate some very dizzy and wobbly bamboo bridges, but we did the tight rope walking successfully and got across all right.

At Kueisom we slept in the chapel. Some hours after we got in, a man came and beat on a gong and the various families brought in the food they had been preparing for us. There are no inns for travelers for the simple reason that apart from the mountaineers themselves, there are no travelers. The Christian hospitality of the Kachin and Lisu converts, however, was something to be remembered with great pleasure.

By this time we were six days from Tengyueh. After three days more in a Lisu district we came up the Shan plains of Kanai and Nantien to the edge of the great Yunnan plateau which borders on the Nantien plain, and soon we were home.

There was much that we saw on this trip to cause great rejoicing on the part of all those who are interested in the extension of God's kingdom on earth. We have written that our friends at home be stimulated to prayer for the "fruitful fields in the wilderness." It fills our hearts with joy as we see them and we take courage to go on in His name. We hope soon to go and live among these people who respond so wholeheartedly to the Gospel message.

Prayer and pains, through faith in Jesus Christ will do anything. *John Eliot (on last page of his Indian Grammar)*

## Prayer for an Unknown Moslem

By Mr. GEORGE K. HARRIS, Sining, Kansu

IN a work which has been established here for more than twenty-five years in a district where a third of the population is Moslem and where some 300,000 Moslems reside, an appreciable start has been made among the Chinese. Now that a more definite work is possible among the Moslems we must face the question, why have not more of them come out openly for Christ? Our Lord Jesus may return any day, so now is the time: another rebellion might break out at any moment among these people so while the doors are open we must work, lest they close again. How are we to make prayer more definite? The matter has been much on my heart lately as to what will accomplish the most for all eternity.

As a missionary once said, "We must advance on our knees." Of no work is this more true than in that among Mohammedans. Now this is much slower than mounting on eagle's wings, running without weariness, or walking without fainting.

In this letter I am only asking you to pray for one individual. There must be somewhere in this district the *first* Moslem who will make a complete break with Islam and will come out unquestionably as a follower of the Lord Jesus Christ. Some day there will be many, there must first be the few; and ere there can be the few, there must be the first *one* who will take this step. We want our praying friends to just ask the Lord Jesus for the first one, whoever he may be. And that the Holy Spirit may so work in that one's heart that he may come out openly for Christ.

True there is one baptized Moslem and three more or less definite inquirers. Regarding the first, his testimony is so lukewarm and his conduct so open to question that we often have doubts as to his real new-birth. Regarding the other three, one became an earnest inquirer then went to his home, a few days' journey from here, and we have heard no more of him since. The other two entered their names but have showed no signs of progress.

Now it may be that our prayers will be answered in one of these. With the heart really cleansed by Jesus' blood, the life fully indwelt by God's Spirit, and the being truly fired by a love for lost Moslem souls, he may be the one for whom our prayers ascend.

Some months ago, Dong-Ie, our first colporteur, giving his whole time to Moslem districts, visited the extreme northern district and met an elderly Mohammedan who was well acquainted with the Gospel teachings, believed in Christ's death on the cross and His resurrection. If this man would now openly confess Christ as his Savior he might be the one.

On a trip to the north district two years ago, a young *ahong* was met who later came to the inn and without the false pride usually met with, talked frankly about Gospel matters. Recently he was in the city and stayed for more than an hour at the services. This man may be the one.

A few weeks ago, a Moslem who has a small business on the streets of the city just mentioned, came and purchased some 350 copies of Scripture portions to re-sell in out-of-the-way villages. It may be that



as this man handles the Word of Life whose power he little knows, he may be led to search into its truth. Could he not be the one?

In the Sining east suburb there is a man of some fifty years, a scholar in Arabic and Persian who is well-read in the Gospel and possesses a pulpit copy of the Bible in Arabic. I have asked prayer for him before. It is not impossible for him to be the one.

Or he may be the man who has recently been present for several successive Sunday mornings at service and has been in the guest-hall several times.

Then, too, there is the military official who came recently when there was staying with us a Christian Chinese doctor. He came for eye treatment but heard a good deal of the Gospel as well. One Sunday morning he stayed through the whole service. It is not impossible (improbable though it seems) for him to be the one.

Nor should we be looking for this one only from among those who are outwardly friendly. He may be one of those who rage when they see Moslems buying Christian books. Or one of the men about the mosque in the east suburb who sneak along to our guest-hall to quietly ask questions.

So we might continue naming numbers besides, with whom we come in touch from time to time. As these people come within the sound of the Gospel, the prayer in our hearts is: "Who will be the first to make a complete break with Islam and regardless of cost come out openly for the Lord Jesus Christ?" It may be the one who at the outset seems most unlikely and improbable, most hopelessly bigoted. And likewise with the Moslem women who come about—my wife and I have committed this work also unto the Lord and our expectation is from him.

When I ask you to pray for just one individual my meaning is this—that you may aid, through prayer, that the first out-and-out convert may be revealed. And as you pray for this one you will also be upholding my wife and me as we meet these people day by day, that when that one for whom we are praying comes—at that moment we may be found in line with the Spirit's leading. You who hold the ropes of prayer can perhaps do more toward reaching that soul than we can.

The door is open wide. The time is short. The Adversary is busy. May you hear the call to prayer across the wide Pacific, across the plains and hills of China, half way around the earth. Will you meet us at the Throne where prayer is heard and answered?

## Two Needy and Neglected Cities

By Rev. WILLIAM TAYLOR, Superintendent of the C.I.M. work in Kiangsi

**I**T IS on my heart to write a few lines to urge persevering prayer for two of the most needy and neglected cities in Kiangsi, namely Hsingkuehsien in the south, and Yütuhsien more to the south-east.

May I suggest intercession that men and women in these two cities, and the surrounding country, be converted and consecrated to the Lord Jesus Christ. Also, that God give *fit* workers for them—Chinese or foreign, or Chinese *and* foreign, as He sees best. As we pray *on*, God will work!



A MARKET PLACE IN KIANGSI  
Photograph by Mr. Robert Powell

Some years ago these two cities were visited a number of times by our Kanchow workers, but recently, owing to the paucity of the Kanchow staff, they have been largely untouched.

After visiting Kian, in May, I went on to Lungchuan, and then was able to pay a few days' visit to both of these needy cities.

But before writing of this visit, may I digress and say a few words about Lungchuan? I was some ten days there with Mr. and Mrs. P. V. Ambler, and much enjoyed fellowship with them. Things have been, and are, very difficult in Lungchuan, and our friends there have a hard task; but there are signs already of blessing, for which we praise God.

Armies of white ants have attacked and damaged our house there, and some of our friends' books, etc., but Mr. Ambler is (in addition to all his other work) vigorously fighting them, and with good hope of success.

With Mr. Ambler, I visited and spent some days with the little company of Christians in Wanan outstation, and then saying goodbye to him, I left Wanan, by sedan chair, on the morning of June 13th, for the first of the needy cities for which I now ask prayer.

We passed through a fertile country, with good growing crops of rice, taro, beans, etc., and reached, the first evening out, a little market, where we put up in one of the best inns, which was poor, dirty, and with small privacy. Then, the next day or so, we journeyed among the hills and mountains, crossed some four ranges, one or two of which entailed some stiff, steep climbing, but the road was a good, paved stone one, and the scenery was beautiful, with waterfalls, rocky crags, extensive views, and in some parts an abundance of bamboo and camphor trees. One day, we had a simple lunch of rice, eggs, and bean curd, in a wayside inn, and after settling in, I found out that the proprietor was a Roman Catholic member. He was friendly, especially when I spoke to him of the love and power of the Lord Jesus.

On the forenoon of the third day out, we approached the first city, Hsingkuehsien, a walled city about sixty miles northeast of Kanchow, and the same distance west of our Ningtu station. These two are the nearest mission centres. A short distance from



the city, a pagoda appears, but the city is hidden in a hollow and is not seen till one is almost in it. It has narrow, busy, well-paved streets, and most of the business is outside the west gate. Its main exports are rice, oil, beans and a little paper, peanuts, peanut cake (for fertilizing) and bamboo. The city struck me as something like Kweiki, in size.

We entered the west gate and put up in a nice large inn—one of the best I have been in, in China. I had a light and airy room, opening off a quiet guest-hall. On the walls of my room, I noticed two well-written Chinese mottoes—one, "You are not a stranger!" and the other, "Wherever you can rest there you are at home!"

During my two or three days there, I met three or four men who knew a little of the Gospel and had New Testaments. They came to the inn and I had three little seasons of Bible study and prayer with them, urging them to meet in one of their homes for weekly Bible reading and prayer and to seek to read the New Testament through once a year.

They took me out twice for walks and showed me over most of the city. It has a well-built wall of red sandstone and brick, and many of the thousand shops seemed doing a good business. Outside the east gate is a long wooden bridge crossing the main river just below where the north and east rivers join. This river is wide but shallow and only navigable for boats in the rainy season though rafts are available for transport the whole year. One was struck with the many women coolies, carrying loads, similar to Kanchow and Yungsin. On leaving, the three friendly men insisted on paying my inn bill. Pray for them, that they may be Christ's!

I left Hsingkuehhsien by the south gate, followed the river down for three miles or so, then crossed a ferry, went on among red sandstone hills (of the sugar-loaf kind, similar to those so prominent opposite to Hokow), passing many fields of freshly planted sweet potatoes, and later on, entered a defile or gorge, rapidly ascending amidst beautiful scenery. There were terraced rice fields with rows of beans growing on the ridges, waterfalls, cascades, hill-sides clothed with pine, bamboo, camelia, wild flowers, etc. Higher up, were the hill or mountain tops, some of sand and some of black rock. Then a steep, winding, zigzag descent led into a shut-in valley and to a little inn in a little market, swarming with mosquitoes and other insects—China's billions!

After trying the room, I found it so close and full of insects that I went and sat outside in the moonlight, and had a long and interesting talk with a soldier who had served for a year with the Christian General, Feng Yu-hsiang (in Changteh, Hunan), and who seemed truly interested in the facts of Christian life and teaching. May he be converted and consecrated!

After a restless night, we were off the next morning at half after five, up another narrow defile with a beautiful rocky stream which we crossed and recrossed. Near the summit we found a small market where we breakfasted on hot rice, eggs, cucumbers and onions! Then, on and down, and up and down, though mostly down, for over an hour, and we came out on to the Yütuhsien plain.

Soon we sighted the old pagoda (rather ill-shaped

I thought), the city wall, gate towers, etc. Beyond the city, to the east, are sand hills, backed by higher, green hills. We entered by the west gate, passed down the busy main street and put up in one of the larger and better inns.

Yütuhsien is smaller than Hsingkuehhsien. The city exports rice, paper and some coal, and the transit trade in salt is large. It has some three hundred shops and reminded me of Iyang in some ways. It appears to be very earnestly idolatrous. I met some who were friendly and with whom I had conversations about Christ. One old man of over seventy came to me, the day after I had had a talk with him, to ask further about our message. Pray for him! He urged me to send someone to preach in their midst.

From Yutuhsien I came, by boat, quickly down the fifty miles to Kanchow (this is the nearest mission centre) where I was heartily welcomed by our friends.

May I close as I began, and say that it is on my heart to write this to urge persevering prayer for these two cities, probably the most needy and most neglected of our Kiangsi cities. Let us pray on patiently and in faith, that many in them may be converted and consecrated to Christ, and that God may give *fit* workers for them—Chinese or foreign, or Chinese *and* foreign, as He sees best. And as we pray on, God will work!

Surely here, in these two cities, is an opening for some young men or women to invest their lives for Christ! The work is not and will not be easy, but the call is urgent. And the true Christian is glad to face and to endure the difficult and the hard, for Christ's sake.

## The Word of God among the Tribespeople

By Mrs. JOHN YORKSTON, Kopu, Kweichow

AT the conference which was held in June at one of the Nosu outstations, there was an average attendance of over three hundred. The people made all the arrangements themselves and it proved quite a success.

The church is situated in a country place with no adjoining houses, although many are within sight. The Christians and inquirers in this immediate neighborhood took in the delegates, some homes having as many as ten, twenty or even thirty guests! Of course, putting up people in a native house is very different to doing so at home. In this case they just lay on the floor, on boards, on top of grain bins, anywhere, just squeezing in, as many as the house would hold. Each made provision for his own food, either paying board to his host or bringing corn meal with him.

The conference topic was "The Word of God," and a fine, earnest spirit prevailed, with an eagerness to learn.

At odd times between meetings, candidates were examined for baptism. As customary, each was dealt with individually, so as to be sure all understand the plan of salvation and what it means to take a stand for Christ. The result was that on Sunday no less than ninety-three were baptized, making a total this year (to June) of 153. It is interesting





VARIOUS TYPES IN KWEICHOW PROVINCE: (FROM LEFT TO RIGHT)  
BLACK NOSU, WHITE NOSU, CHINESE, WHITE MIAO, BLACK FLOWERY  
MIAO—NOT TO CLASSIFY THE FACES AT THE WINDOW

*Photograph by Mr. John Yorkston*

to note that this number included Chinese, Big Flowery Miao, White Miao, Black Nosu and also White Nosu. (These two Nosu tribes speak the same language, though their dress is different.) The White Miao are the first fruits of that tribe in this district. Please pray for all these young converts.

One thing that interested me was the scattering for home after each evening meeting. I noticed that several people brought long bundles of sticks with them. You will remember that the people were staying in neighboring farmhouses. Once the meeting was over, we went out into pitch darkness. This meant that something like two hundred people had to be lighted home. Accordingly there was great shouting and calling together of each group billeted at the same house. When all had mustered, the bundle of sticks was lighted and off they set at a run to reach home before the "torch" burned out. Company after company thus hurried off, soon traced only by the glares of the waving torches in the distance as the groups followed in their wake. It was most picturesque.

Just about a week before the meetings, one of our evangelists was severely beaten by a petty official, for the Gospel's sake. The man managed to escape and painfully find his way to us. As he arrived here a few days before the conference, he rested up and went along with us to the meetings. The following day he was telling my husband his troubles. Not only had they beaten him, but he had had to flee without any of his belongings. "I am sure I don't know where my horse is," he said, "nor where the rest of my things are."

An hour or two later some other people came, in great distress, seeking Mr. Yorkston. "Oh," they wailed, "we don't know where our evangelist is! He has been beaten and taken away, and we don't know what has become of him. Here is his horse and also his umbrella and other things, but where is he?"

"Why," exclaimed my husband, "he is *here* safe and sound, and wondering where his things are!"

Thus God undertakes for His children.

There has been quite a bit of persecution in some parts of this district. It rejoiced our hearts, however, to find that three or four men from this very

place where their evangelist had been beaten, came forward for baptism. When questioned as to their fears of persecution, they expressed their desire to follow the Lord at all costs. Please pray for the persecuted ones, that they may stand firm and grow in grace.

## Extempore Medical Practice

From a letter by Mrs. W. J. HANNA, Talifu, Yunnan

WE have had a busy winter which accounts for correspondence being neglected. The medical work has been heavy—we have had eight maternity cases which I follow up with eight or nine days' visiting—and this takes a lot of time. Then we have free dispensary every Tuesday and Friday all year round. W—'s fame as a "doctor" has spread all over the district, and, as there is no medical man within two weeks' journey east, two weeks' journey west, a month's journey north and a month's journey south, we have "some" district to cover, have we not?

How glad I am that we took up those months of medical training on furlough. W— intends to spend some time in medical college when we return, D.V., on furlough. He is just now at the outstations and while he is away I have not only carried on dispensary but had a "foreign" patient as well. A French lady in town has had a serious mishap and I have been nursing her for a week. Also our dear new worker, Mrs. Cooke, has had malaria and needed care and attention.

We are so glad that here and there we can point to those who have been won to Christ by our medical work.

A friend has been sending money for years now for the support of a little Chinese girl whom he speaks of always as his little daughter. He sends birthday and Christmas boxes to her, material for dresses, stockings, shoes, etc., and has given her the name of Carlotta which in Chinese is Chai-loh. She has lived in our home and played with Gordon and Elmore all these years, attending the girls' school which is right here on our own premises.

During the girls' school summer holidays Chia-loh had lessons in English with Gordon and we expected to put her in a good school in Shanghai when we went on furlough. But God's ways are not our ways.

There has been for over four weeks now a serious epidemic of cerebro-spinal meningitis among children and young people. I had not heard of it when I allowed Chia-loh to go to the lake with Chinese friends one day. She returned feeling very wretched—soon complained of a stiff neck and headache, and other symptoms developed which puzzled us very much at first. Then her throat and jaws became paralyzed and she could not speak for three days. We worked night and day to save her but on a Saturday evening she passed away. Can you imagine the strain? We had to be parents, doctor, nurse, undertaker and pastor.

On the Monday morning, schoolgirls and a few of our friends escorted the coffin laden with flowers out to the little graveyard at the foot of the mountains.



The work of disinfecting everything fell to me, and with the bible-woman and one other faithful helper we attended to everything we could in that line and with every breath prayed that God would protect our own dear children. The danger even to ourselves was great and not until three weeks had passed could we feel (humanly speaking) that we could "let our hearts down" as the Chinese say. During those three weeks we have had to lean hard on the Lord Jehovah for His strength and peace.

As we have heard of a case here and a case there of this terrible disease, always fatal in children in this epidemic, we have thanked God for His great love in sparing our two boys.

We miss our little Chinese girl but we know our God has His own wise purpose in taking her to Him. God is already speaking through her death to the schoolgirls, and I am sure He had lessons to teach us also.

We have had a slight epidemic of smallpox in the city and villages. We have all been vaccinated. W—and I had two busy days vaccinating everyone within reach—our own household, the girls' school, the boys' class, all the church members' babies, as well as a number of others. We heard that a missionary baby in Yunnanfu has taken smallpox—but slightly. I suppose there may be an epidemic there also.

## Within Walls and Barriers

By Miss JENNIE B. POWELL, Anjen, Kiangsi

**A**NJEN is one of China's walled cities and although we may come and go through the city gates, yet we find many whose hearts are still barricaded against the Savior.

Over thirty years ago the city of Anjen was opened to the Gospel. The work has gone on, place after place being opened and a little band of Christians gathered together in each.

In addition to Anjen, where we reside and which is the central church, we have nine outstations or churches. The entire district covers about 3,618 square miles with approximately a population of one million people.

Our church membership, at present, is 350, with the same number of inquirers or people who attend the services but are not ready for baptism.

As one looks at these figures and thinks of the remaining 999,000, how it enforces the need for real earnest prayer.

China, at this time, reels under oppression, pestilence, famine, robbery and idolatry, with the power of Satan felt on every hand. Yet, the Lord is calling out His own.

Last November I witnessed my first baptismal service in China and saw the light of the Lord Jesus upon the faces of men and women who confessed Him as Lord. Out of the fifty-one gathered together at this time, eleven had been demon-possessed.

One dear woman specially impressed me, Mrs. Liu, whose bright face seems still to be before me. Because she was so tormented by a demon, her husband made a long pilgrimage to a temple to plead before certain idols for deliverance. However, one of the Christians was led to pray for her and she is

now rejoicing with many others in free and full salvation.

Mrs. Liu was so determined to be free from all that savored of Satan that she burned all the things used by her husband on his pilgrimage including the large blue flag which they carry at these times. Her neighbors remonstrated with her and said, "Why not use it for shoes?" This was quite plausible as cloth of any kind is valued, shoes being made from odds and ends, but all was destroyed, and God has blessed her.

## "Thorny Ground Hearers"

By Miss ALICE HUNT, Chefoo, Shantung

**T**HESE past months, between classes, I have been visiting more in the homes. One often finds a young woman in with her babies, or an elderly woman minding the children and the house while all the other members of the family are away at the factories making hair nets or lace, are out sewing or else are making hair nets and lace in their homes. Human hair nets are made here almost by the million. Sometimes even the men are minding the homes and the women are all out.

The other day I went to the home of one of the needlewomen. She had to take a few days off to make their winter waddings. While I was there the daughter and daughter-in-law came in from the factory. In the morning they all get up early, have their breakfast, lock up the house and all go off to work.

In another home I went to late one afternoon, the woman was in a bad temper. She has two little children, one of four years and the other a baby. She hires a girl to look after them while she is at work. She had just returned to find that the baby had had a fall, badly bruising its face. That woman gets up early, cooks their breakfast and enough for dinner, sees to her children and is at work by eight o'clock. Once or twice during the day her baby is taken to her to feed. On returning, she cooks the evening meal and then starts on the family needlework.

Another woman, when asked why she did not come to meeting on Sunday, replied that on other days she had to work and on Sunday she was on the seashore gathering seaweed for fuel. Many use that here instead of straw or coal for fuel.

That is a picture of what a large number of women round here are doing. As an old Christian remarked when I finished taking prayers with the women one morning: "These women can not learn quickly. You see that woman, her heart is at home with her children. That one is a widow and must work to support herself and her child. That one has a husband and children but they have no food." I do not mean all are so poor, but all work so hard, and as I go from home to home I think, oh so often, of the "thorny ground hearers" that are choked by the cares of this life and bring forth no fruit to perfection (Luke 8:14). I want you to pray about this for the Lord is able to give such conviction of sin and send such an outpouring of the Holy Spirit that things shall be estimated at their proper value and first things have their first place.



In another home where I was, the woman held out for a long time that food and clothes were all that mattered, though afterwards she did own that her soul was important. There is a great deal of head knowledge of the way of salvation. I do not say there is no heart knowledge but all are so busy that in many cases growth is hindered.

A few dear Christian women a few Sundays ago prayed earnestly for forgiveness for not being more on fire with love for Christ and the souls of those around, and pleaded for an outpouring of God's Holy Spirit in our midst. Will you join us in prayer for this?

## A Missionary's Son Goes Back to China

A Message by Mr. WILLIAM G. WINDSOR, at the Mission Home in Toronto, September 9th, 1921

THIS is an evening which has been looked forward to for a long time, and now it has come, I scarcely know what I should say. I used to say I did not know the precise time I was saved; brought up under the influence of prayer and Bible study, outwardly the change has been gradual and almost imperceptible. However, thinking back over the years one incident stands out clearer than others, and it may be that there the work of grace was begun in my life. It was when about fourteen or fifteen years old, in the "sick-room" at Chefoo and at night, a dread of something unknown seized hold of me, and in a prayer scarcely definitely worded I cried for mercy, and the Lord heard and answered; and I stand here as a result of definite prayer and divine grace.

I am returning to China, not merely for the sake of returning, but, I trust, as the result of a definite experience such as all who go as missionaries should have. I came home without the purpose of returning, and for many years had no thought of doing so. But the influence of the weekly prayer meeting, of the Annual Conference, of the lives of missionaries on furlough, began to be felt. Besides there is a place to be filled—left vacant by my father's death, and although the place is too big for me to fill, I am comforted by the Lord's words to Joshua, "Moses my servant is dead . . . as I was with Moses, so will I be with thee."

I would like especially to refer to Matthew 28 as an outline of my experience. The first thought (verse 6) "Come, see." This is a necessary prerequisite to every life of service. Moses, ere he could act as leader of the chosen people of Canaan had to see the Lord in the burning bush as Jehovah—the I Am. Isaiah, ere he was fitted to proclaim in that far off day the message God gave him had to see "the Lord high and lifted up." It was to him who had such a vision that was given the message of the One who "was wounded for our transgressions and bruised for our iniquities." A personal and definite knowledge must precede any attempt at service.

What are we to see? "Where the Lord lay." We are to see the death of Him who died for our sins and carry the message of His matchless love wherever mankind dwells. But note—"where the Lord lay," not "lies." The sight is one of resurrection and victory too. He died that we might die to sin, and lives that we might live to God.

The second thought is "Go, tell," thrice repeated (verses 7, 10, 19). What we have seen must be told abroad. "Go, tell His disciples." The first place for testimony is in the immediate circle of those with whom we have been associating in the past, our companions of the office, store or home—parents, relatives, associates. "Go, tell my brethren"—a wider and less personal circle. Faithfulness in testimony always brings wider fields before us. As one has said, "You cannot switch a stationary engine." The switch is open but the engine goes neither to the right nor to the left—it is "dead." The Christian who sits with folded arms never sees the wider fields, but he who faithfully serves in the narrow sphere, soon finds larger opportunities to his hand.

"Go ye . . . and teach all nations." Here we have the foreign missionary call. Three steps of gradual progress; he who would see the foreign fields must learn first to serve at home.

Another thought comes from verse 9—"As they went . . . Jesus met them." Obedience brings the presence of the Lord, a presence which will remain "always, even unto the end of the world" (verse 20). No step is made, no task undertaken and no trial endured but what the Master is there to guide, empower and sustain.

But let us note verse 11—"When they were going, some of the watch . . ." No servant of the Lord moves forward but what the enemy is immediately active and bends all energy at his disposal to counteract the effects the message of Victory makes; obedience brings the opposition of the Evil One.

And so as I move forward to scenes familiar and yet unfamiliar, to a language new and yet not new, and to a people known and yet unknown, may I ask the prayers of all friends here to-night. I have seen the lives of missionaries abroad; I have seen the lives of Christians at home: what it is here, it is doubly so there—a fight, a real fight, but, praise the Lord "as they went . . . Jesus met them," and I am assured that He who is here to-night will remain "always, even unto the end of the world."

## Our Shanghai Letter

By G. W. GIBB, M.A., writing from Shanghai August 10th, 1921

THE political situation throughout the greater part of China is serious, and civil war is now raging between Hunan and Hupeh, while hostilities between Kwangtung and Kwangsi have just ended in the subjugation of the latter. The differences between the North and South remain unsettled, and consequently there is no effective control throughout the land, resulting in lawlessness being on the increase, bands of brigands causing much suffering and loss in many provinces. Villages are being looted and burned, their inhabitants meantime taking refuge in the cities around. During the past few days, General Wu Pei-fu has been appointed as inspector general of the forces in Hunan and Hupeh, and we are hopeful that this may bring about peace in the Yangtse valley. Let us continue to pray that men of integrity and ability may be raised up and be enabled to cope with the existing situation throughout this land.

News of the release of Mr. C. H. Stevens has been received. It took place shortly after the arrival of the new Governor, Yen Hsiang-wu, and General Feng Yu-hsiang in Sian, the former Tuchun (military governor) having fled to the Hanchung district. Mr. Easton, the Mission's superintendent in Shensi, writes of the arrival of both him and his family in the city of Hanchung. Mr. and Mrs. Stevens are at present in Fengsiang but hope to make the journey to Shanghai soon, the former having considerably suffered in health from his imprisonment. With care, however, he will, we trust, be restored to health soon.

Famine conditions in the province of Kweichow are extremely acute, transport of grain from Szechwan presenting great difficulties. Although large sums of money are being constantly forwarded for relief purposes, still thousands are dying from starvation and disease. The following telegram received here this morning sums up the situation: "Hayman confirms reported cannibalism, Davies writes poverty awful, Olesen needs thousands of dollars. All pushing relief work."

Death. It is with deep sorrow that we have to report the death of Miss E. C. Johnson.

Miss Johnson arrived in China on February 1st, 1899, and since that time has spent the greater part of her life in Shansi. During the past few years she has been far from strong, but continued to superintend the work in the stations in which she resided. She was a most devoted and unselfish worker, who will long be remembered by many. Mrs. Hoste, one of her former fellow-workers, writes the following appreciation of her: "One can only thank God that His dear servant is released from her suffering and weakness, and is now with Christ, which is very far better, and give thanks at every remembrance of her life of unselfish love. I had the privilege of working with Miss Johnson for a time and knew her intimately. I loved her very much and was always impressed with her gifts and capacity and her devotion, but more than all, with the humility and unselfishness."



MR. WILLIAM G. WINDSOR OF TORONTO, ONT., ACCEPTED BY THE MISSION FEBRUARY 17TH, SAILED FOR CHINA, SEPTEMBER 15TH, 1921



fishness that characterized all she did." Her death took place in Shanghai on the 15th of July, and on the following day, she was laid to rest in Bubbling Well Cemetery, a large number being present at her funeral.

**Illness.** It is a sorrow to have to report that, during the past few weeks, Mr. F. W. Baller has been in a very weak state of health: in fact, for some time his condition was serious. We are glad, however, to say that, during the past few days, he has considerably improved, and we trust that we shall soon have the pleasure of seeing him well again.

**Return.** I am glad to report that Mr. Hoste has returned from his visit to western Szechwan and that he is at present spending a short time in Kuling. We hope to have the joy of welcoming him back to this centre during the present week.

**Baptisms.** During the past month the number of baptisms has considerably increased, we having received since the beginning of July up to date, reports of 622 being received into the fellowship of the church. We are indeed thankful for this and pray that, notwithstanding the restless condition of the country in a large number of provinces, we may have the joy of gathering a large harvest as a result of the labors of our missionaries.

## Prayer Calls--Praise Echoes An Index for Prayer Union Members

**Give thanks** for the "Fruitful Fields in the Wilderness" but **remember** the poor and persecuted Christian tribes people of Yunnan (pages 149-152).

**Pray** for some Moslem, though unknown, who may be the first one openly to confess Christ and be used as a leader among his people (pp. 153, 153).

**Pray** for two needy and neglected cities (pp. 153, 154).

**Thank God** for the numbers confessing Christ among the various tribes in Kweichow and **pray** for young converts recently baptized (p. 155).

**Please pray** down the barriers that close Chinese hearts and **remember** the "stony ground hearers" (p. 156).

**Give thanks** for new workers, especially supporting them in prayer (pp. 157, 159).

**Remember** the sufferers from famine in southwest China (p. 157).

**Continue to remember** Mr. C. H. Stevens so lately imprisoned (p. 157).

### Arrivals

September 5th, 1921, at Montreal, Mr. Owen Stevenson, from England.

September 5th, at Vancouver, Miss H. M. Priestman, and Mr. G. T. Denham, from China.

September 10th, at New York, Mr. and Mrs. James Stark, from England.

September 23rd, at Quebec, Dr. and Mrs. A. Hogg, from England.

### Departures

September 15th, 1921, from Vancouver, Mr. and Mrs. Owen Stevenson returning, with Mr. W. G. Windsor, for China.

September 23rd, from Montreal, Miss H. M. Priestman, for England.

### Marriage

June 24th, 1921, at Tsinchow, Kansu, Mr. R. C. Scoville to Miss H. E. Small.

### Death

September 16th, 1921, at Shanghai, Rev. Kenneth Macleod, of cholera.

### Birth

July 21st, 1921, at Shanghai, to Mr. and Mrs. W. A. Schlichter, a daughter, Elisabeth Margaret.

## CHINA INLAND MISSION: ABSTRACT OF CHINA ACCOUNTS, 1920 DISPOSITION OF FUNDS REMITTED FROM ENGLAND, AMERICA AND AUSTRALASIA AND DONATIONS RECEIVED IN CHINA DURING 1920

To Balance (Tls. 41,913.06 at 74)..... \$ 56,639.27

### To General and Special Accounts—

Remitted from England (Nov. 30, 1919, to Nov. 30, 1920):  
Funds for General Purposes of the Mission..... £27,035 0 0  
Special Donations (including £120 for outfits of missionaries on arrival in China, Oct. 29, 1919, to part Nov. and Dec. 1920)..... 13,142 18 1  
\*£40,177 18 1

£40,177 : 18 : 1 produced at current rate of exchange.. \$169,520.45

### Received in China:

From North America—  
G. \$100,047.98..... \$119,426.09  
From Australasia—  
£4764 : 7 : 11..... 21,312.29  
In China (\$228,907.52 at 74 and 6s. 4½d. = £54,258 : 4 : 7)..... 88,169.14  
228,907.52  
From exchange and interest account (at 74 and 6s. 4½d. = £2270 : 2 : 4)..... 9,577.27  
Remittances returned to account..... 607.91  
Rent of Nanchang, Kuikiang, and Kuling houses..... 1,370.00  
1,977.91  
409,983.15  
Sale of Laohokow property on account..... 11,835.47  
Sale of old material..... 26.00  
(\$1,977.91 at 74 and 6s. 4½d. = £468 : 16 : 6)  
(\$11,861.47 at 74 and 6s. 4½d. = £2811 : 10 : 9)  
\$478,483.89

### General and Special Accounts:—

By payments to missionaries for personal use..... \$200,234.04  
For the support of Chinese helpers, rents, repairs of houses and chapels, travelling expenses, and sundry outlays on account of the stations and out-stations of the Mission..... 115,091.42  
For expenses of boarding and day schools (exclusive of buildings and fees)..... 16,055.66  
For Property Account of new premises at Chenghsien, Kwangchow, Hungtung, Kaitung, Liangchow, Luchow, Nankai, Salowo, Shenkai, Taku, Tating, Yingchow, Yungning Sze, Yunnanfu..... 38,192.76  
For medical missionary work, including hospital, dispensary, and opium refuge expenses (exclusive of buildings and local receipts; also exclusive of payments to medical missionaries for their support)..... 5,613.06  
\$375,186.94  
For passages to England, America and Australasia (including special funds, \$9,410.54)..... 17,246.22  
For famine relief, all special funds..... 2,531.29  
\$394,964.45  
Special fund returned to London for investment..... 517.70  
Balance carried forward..... £83,001.74  
\$478,483.89  
(\$394,964.45 at 74 and 6s. 4½d. = £93,618 : 18 : 4.)

\*This amount includes the sum of £10,356 : 5 : 3 remitted to China during October, November and December, 1919, which was not included in the Cash Account for 1919. On the other hand, it does not include the sum of £3635 : 17s. remitted to China during October, November and December, 1920.  
†With the exception of \$72.79 the whole of this balance belongs to Special Accounts, to be used for particular payments.

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the items referred to in the above note.

BROAD STREET PLACE, LONDON, E.C.2, 18th April, 1921.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,  
Chartered Accountants.



## Editorial Notes

WE regret that apologies have still to be made for the tardy appearance of "China's Millions" in recent months. Our printers have been laboring under unusual difficulties and the work cannot be handled as rapidly as formerly. Again we beg forbearance and extend the hope of getting back again later to issuing the periodical at the beginning of the month.

The calendar for 1922 carries the illustration of a missionary greeting a Chinese Christian who has come to a Bible conference. The old man shown with his baskets and yoke had tramped five days selling sweetmeats to pay his travelling expenses to the conference. The missionary is Mr. R. W. Porteous of Yuanchow, Kiangsi, and the photograph was taken by Dr. F. A. Keller, the conference being one held in Nanyoh, Hunan, in 1920.

The sailing of Mr. W. G. Windsor for China, September 15th, is, we believe, the first occasion on which the *son* of a North America worker in this Mission has followed his parents to the field. Mr. Windsor's mother is from Canada and is still laboring in the province of Kweichow; his father, who was one of the "Seventy," went out from England in 1884 and died in Kweichow a few years ago. Over against this one young man sent out from North America (so far) this year, three young ladies left in August and four more are booked to sail this month—a proportion of one to seven. Is this as it should be? Is not God as truly calling young men to the mission fields?

The letter from a Chinese Christian to "an American giver to missions," which we have been given permission to publish (page 148) naively expresses the difficulty there is in writing to one whose voice has never been heard and who has "not asked a question." Our missionaries, in writing acknowledgments to unknown donors for kind gifts that have been sent, feel much the same way. Often they have to write repeatedly to a generous giver whose only communications are his donations duly transmitted to the missionary through the Home and Shanghai offices. If the donor would only "ask a question" now and again, the query would prompt a more spontaneous reply. Or, if the kind supporter of the work would only "just send a post card," as one missionary has pleaded, it would be felt in far China like the heartening grasp of the hand.

Among the new things published by our Mission there are two mentioned on the back cover of this number, a book and a calendar. Both are the work of our London Editorial Secretary, Marshall Broomhall, M.A., and are now obtainable at either of the Mission's offices on this continent, Philadelphia or Toronto. "In Quest of God," the story of two Chinese, a priest and a scholar who sought the Truth about which they had had a vague knowledge, is another tale of Shansi, the land of Pastor Hsi. And like that famous pastor, these pastors, too, were used to open work and help establish it in their own part of the province. The book, however, goes be-

yond the stories of Pastors Chang and Ch'u and gives us the history to date of the Mission's work in that part of Shansi which lies "west of the Fen River."

A new book, "Pearl's Secret," which was published by the China Inland Mission in England, is to be put out on this side by the Sunday School Times Company. The author of the story is Mrs. Howard Taylor and the American edition is expected to be ready in a short time.

Few can tell a story as Mrs. Howard Taylor can. Through many pages of this little book, "Pearl's Secret," the Secret is kept a secret from the eager reader. Yet interest is constantly sustained by the giving of charmingly sketched bits of life in China, especially such as would be experienced by a missionary family of the China Inland Mission. At first it seemed that the author was using the slender story of the little heroine's life merely as a thread upon which to hang descriptive gems to flash light on missionary life in China, but in finishing the book we felt that Pearl herself was the first gem of a cluster which her loved Redeemer will gather upon the thread of her story when He comes to make up His jewels. Pearl's secret, formed deep within the valves (may we venture to say) of her little heart, even in depths below what we term the transparency of childhood, is being repeated in other tender consciences as a lustrous testimony to the power of His grace. For, according to the closing chapter of the little volume, there is a *gathering* of Pearls going on as a result of the telling of this story. This is a book of double service. It tells the young and the old about China, and it brings also an appeal to the young to confess and consecrate their lives to the Savior.

"We shall be like HIM for we shall see Him as He is" (1 John 3:2). A man's training in business is likely to reflect the department head or employer under whom he has faithfully worked. The student naturally holds the views of the professor at whose feet he admiringly sits. The artist paints or draws with the eye and technique of the master he avows as his ideal. The musician acquires the method and manner, and sometimes mannerisms, of the genius of whom he claims to be the pupil. The writer confesses by his style the author whom he devotedly studies. The loyal soldier shows in his bearing the discipline and morale of his commanding officer. Each of these has *looked up* to someone—has learned much about him, has come to understand him and his aims and enthusiasms. He has (so far as human vision can penetrate) *seen him as he is*. And so, the reality of what *he is* has actually *remade* in some measure, the admiring follower. If this can be the result of seeing the excellencies of a human being, how vastly and wonderfully greater will be the change wrought upon us when we behold the infinite beauty and perfection of HIM whom, though not yet seen, we love and look for. And how mighty will be the power of that transforming vision which will make us like Him when we shall see HIM as He is.



# TWO NEW BOOKS published by the CHINA INLAND MISSION

## IN QUEST OF GOD

THE LIFE STORY OF PASTORS CHANG AND CH'U, BUDDHIST PRIEST AND CHINESE SCHOLAR

By Marshall Broomhall, M.A.

In cloth binding, also in a paper-bound edition: 200 pages, illustrated. Price, cloth, \$1.25; paper covers, 80c.

An account of the triumph of the Gospel in a section of the province of Shansi, where forty-five years ago, Chang and Ch'u, meeting together in a Buddhist temple, pored over the pages of a little book which had come into their possession. The life story of these two men is closely interwoven with the history of the church in Shansi "west of the Fen River," where approximately 1,500 persons have confessed the Lord Jesus Christ, some even suffering martyrdom in 1900.

## THE OLD PATHS

IN THE LIGHT OF MODERN THOUGHT

By Rev. J. Russell Howden, B.D.

In cloth binding, also in a paper-bound edition: 100 pages. Price, cloth, \$1.00; paper covers, 65c.

In this, "an attempt to answer some of the questions which always and inevitably demand the attention of the earnest student," the author deals with some modern problems under four heads:

1. Genesis in the light of Geology.
2. Man in the light of Psychology.
3. The Fall in the light of Biology.
4. Faith in the light of Experience.

### CHINA INLAND MISSION CALENDAR For 1922

A departure from previous years. The striking photograph entitled, "The Immortal Story," is printed in sepia and mounted on heavy board, 6 1/4 by 10 inches. The card and calendar pad below it are suspended by brown ribbons. The calendar pages are interleaved with interesting missionary matter and requests for prayer.

Obtainable from the offices of the Mission.

Price, 35 cents postpaid



### MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, AUGUST, 1921

PHILADELPHIA				TORONTO			
GENERAL AND MISSIONARY PURPOSES	No.	Amt.		GENERAL AND MISSIONARY PURPOSES	No.	Amt.	
No. 2nd Amt.	1866	10 00	1867	No. 2nd Amt.	1733	10 00	1734
1764	15 00	1869	25 00	1682	10 00	1736	45 05
1765	25 00	1871	10 00	1682	30 00	1737	20 00
1766	10 00	1874	5 00	1690	3 00	1738	50 00
1767	5 00	1876	35 00	1692	250 00	1739	5 00
1770	250 00	1875	50 00	1693	10 00	1740	8 00
1772	5 00	1876	20 00	1694	144 22	1741	5 00
1774	1 00	1877	23rd	1696	11 25	1742	10 00
1775	5 00	1879	1,000 00	1697	10 00	1743	6 70
1776	150 00	1880	70	1698	10 00	1744	5 25
1777	55 00	1881	5 00	1701	4th	1745	2 25
1779	6 25	1882	10 00	1702	5th	1746	5 00
1780	2 10	1883	5 00	1703	5 00	1747	1 00
1782	250 00	1886	2 91	1704	12 00	1748	1 00
1785 Int.	30 00	1887	1 00	1705	50 00	1749	2 00
1786 Int.	30 00	1888	30 00	1706	6th	1750	10 00
1787	500 00	1889	30 00	1707	7th		
1788	1,000 00	1891	12 75	1708	8th		
1790	20 00	1892	1 00	1709	9th		
1791	5 00	1893	51 00	1710	10th		
1794	5 00	1894	50 00	1711	11th		
1794	15 00	1895	125 00	1712	12th		
1795	50	1898	5 00	1713	13th		
1796	16 33	1899	10 00	1714	14th		
1797	10 00	1900	10 00	1715	15th		
1799	7 00	1901	25 00	1716	16th		
1800	5 00			1717	17th		
1803 Int.	30 00			1718	18th		
1810	5 00			1719	19th		
1813	5 00			1720	20th		
1816	12 50			1721	21st		
1817	10 00			1722	22nd		
1818	100 00			1723	23rd		
1820 Int.	75 00			1724	24th		
1821	2 00			1725	25th		
1826	9 25			1726	26th		
1827	5 00			1727	27th		
1830	25 00			1728	28th		
1831	5 00			1729	29th		
1832	3 00			1730	30th		
1833	10 00			1731	31st		
1835	15 00			1732			
1836	15 00						
1837	30 00						
1838	30 00						
1839	10 00						
1840	2 50						
1841	5 00						
1842	1 00						
1844	1 00						
1845	5 00						
1848	1 00						
1849	63 34						
1850	20 00						
1853	50 00						
1854	3 00						
1855	3 00						
1858	22 24						
1861	50 00						
1862	5 00						

#### SUMMARY

##### From Philadelphia—

Missionary and General.... \$4,546 37  
Special Purposes..... 1,209 98  
\$5,756 35

##### From Toronto—

Missionary and General.... \$ 488 80  
Special Purposes..... 2,185 12  
2,673 92

Total for August..... \$ 8,430 27  
Brought forward..... 164,923 27

Eight months, 1921..... \$173,353 54



以便設耳

EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
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TORONTO  
NOVEMBER, 1921

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507 CHURCH ST  
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耶和華以拉

Jehovah-Jireh

CONTENTS	PAGE		PAGE
REVELATION <i>versus</i> REASON—By Dr. F. W. Farr.....	163	OPENING A NEW CHAPEL—By Mr. H. A. C. Allen.....	170
CHINA INLAND MISSION CONFERENCE AT TORONTO.....	165	OUR SHANGHAI LETTER—By G. H. Gibb, M.A.....	171
MAKING THE GOSPEL KNOWN—A survey by Mr. J. Stark.....	166	FLOODS BRINGING PROSPECT OF FAMINE—By Mr. H. S. Ferguson.....	172
A CHRISTIAN GOVERNOR IN SHENSI.....	167	FAREWELL MESSAGES FROM FIVE NEW WORKERS.....	173
IN AN OPIUM-GROWING DISTRICT—By Miss Ida E. Wilson.....	168	EDITORIAL NOTES.....	175
"HOW IS IT . . . ?"—By Mrs. Howard Taylor.....	169	ARRIVALS AND DEPARTURES.....	176
		DONATIONS.....	176



GENERAL FENG

THE CHRISTIAN GENERAL WHO, IT IS REPORTED, HAS BEEN APPOINTED TUCHUN (MILITARY GOVERNOR) OF THE PROVINCE OF SHENSI. GENERAL FENG'S ARMY ON ENTERING SIAN, THE PROVINCIAL CAPITOL, SURPRISED THE PEOPLE BY NOT LOOTING THE CITY; INSTEAD OF THIS THE SINGING OF HYMNS WAS HEARD IN THEIR CAMP.

Photograph obtained through the courtesy of the Sunday School Times



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PRINCETON, N.J.

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Rev. John H. Strong, D.D., Baltimore, Md.  
Rev. R. A. Torrey, D.D., Los Angeles, Cal.  
Rev. Robert Wallace, Toronto, Ont.

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### UNITED STATES

Home and Offices,

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Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices

507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
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## Local Centres

445 Granville St., Vancouver, B.C.  
Charles Thomson, District Secretary

70 Knickerbocker Building, Los Angeles, Cal.  
Ralph D. Smith, Representative

598 Princess Ave., London, Ont.  
F. A. Steven, Representative

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Frederick H. Neale, Representative

Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Postal rates. From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note: the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note, all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

## PRAYER MEETINGS on behalf of the WORK IN CHINA

### UNITED STATES

Albany, N.Y., Bible School, 107 Columbia St. .... 1st Thurs., 8.30 a.m.  
\*Bellingham, Wash., Alternately at Res. Mr. F. M. Mercer, 2132 Walnut St. and Res. Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St. .... Wed after 1st Sun.  
Bethel, Minn., The Baptist Church ..... 3rd Tues., 8.00 p.m.  
\*Buffalo, N.Y., Res. Miss Quadlander, 562 East Utica St. .... 1st Tues., 2.30 p.m.  
Burlington, Mich., Sec. Mrs. E. J. Smith, Baptist Parsonage ..... 1st Mon., 7.30 p.m.  
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave. .... 3rd Fri., 8.00 p.m.  
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Grand Rapids, Mich., Sec. Miss Nina Everett, 434 Charles St., S.E., Wealthy S. Bap. Church ..... 3rd Thurs., 2.00 p.m.  
Isanti, Minn., Refer to Sec. Mrs. F. L. Russell, at various homes ..... 2nd Thurs., 7.30 p.m.  
Laurium, Mich., 1st Bap. Church, Sec. Mrs. Ed. J. Lee ..... Last Tues., 8.00 p.m.  
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave. .... 2nd Mon., 7.45 p.m.  
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No Normandie Ave. .... Each Tues., 8.00 p.m.  
Mound, Minn., Res. Mr. F. E. Tallant ..... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown ..... Each Fri., 8.00 p.m.  
Church of the Atonement, Cheltenham Ave., Germantown ..... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Port Huron, Mich., Res. Rev. G. H. North, 1211 12th St. .... 2nd Thurs., 2.30 p.m.  
\*Seattle, Wash., Y.W.C.A. .... 2nd Tues., 7.30 p.m.  
St. Paul, Minn., Refer to Mrs. H. C. Payne, 883 Charles St. .... 4th Thurs. afternoon  
Sherwood, Ore., Res. Dr. Fosner ..... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2050) ..... 2nd Sun., 4.00 p.m.  
Brooks Bible Institute, 2051 Park Ave ..... Each Wed., 7.00 p.m.  
Hope Congregational Church, 1646 Semple Ave., Rev. J. Best ..... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Bartmer Aves., Rev. R. L. Evans ..... Each Wed., 8.00 p.m.  
Res. Mrs. Carrie C. Koch, 5601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabanne Library, Union and Cabanne Aves., Miss M. J. Mathis ..... 4th Sat., 4.00 p.m.  
\*Res. Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 p.m.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe ..... 1st Tues., 8.00 p.m.  
Res. Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
Res. Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res. Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brooks Bible Institute, 2051 Park Ave., (various countries including China) ..... 2nd Sat., 7.30 p.m.

Superior, Wis.  
Res. Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.  
Tacoma, Wash.  
Res. Mrs. Billington, 811 So. Junet St. .... Each Mon., p.m.  
Ventnor, N.J. (Atlantic City).  
\*Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.  
Worcester, Mass.  
Res. Mrs. H. J. Leland, 18 Oxford St. .... Each Sat., 4.00 p.m.

### CANADA

Bolsover, Ont., At various homes. Sec. Miss A. M. McRae, R.R.I. .... 1st Wed., 3.30 p.m.  
Brehin, Ont. .... 1st Mon., 8.00 p.m.  
Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787).  
Res. Mr. Thos. S. Hughes, 212 17th Ave. W. (Phone M1652) ..... 2nd Mon., 8.00 p.m.  
Res. Mrs. A. McLeod, 2110 9th Ave. E. (Phone E5214) ..... 3rd Mon., 8.00 p.m.  
Res. Mr. J. R. Morris, 901 17th Ave. N.W. (Phone M9065) ..... 4th Mon., 8.00 p.m.  
Res. Mr. T. H. McRae, 909 5th Ave. W. (Phone M9255) ..... 2nd Mon., 3.15 p.m.  
Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty, Armadale. .... 1st Wed., 8.00 p.m.  
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.).  
\*London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... 4th Fri., 3.30 p.m.  
Montreal, Que., Res. Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.  
Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.  
Scudder, Ont., Sec. Mr. George E. Pegg ..... 1st Tues.  
Toronto, Ont.  
\*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.  
Vancouver, B.C.  
China Inland Mission (Phone: Seymour 3733) 445 Granville St. .... 4th Fri., 8 p.m.  
\*Bible Training School, 356 Broadway West ..... 2nd Fri., 8.00 p.m.  
\*Vancouver West, B.C., Union Church ..... 3rd Wed., 8.00 p.m.  
\*Victoria, B.C., Refer to Sec. Mrs. Jas. Lauderdale, 148 So. Turner St. (Phone 1212V) ..... 1st Tues., 8.00 p.m.  
Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.  
\*Meetings which are definitely devoted to the China Inland Mission alone.





## Revelation *versus* Reason

By Rev. FREDERICK W. FARR, D.D.

MAN was made in the image of God. The reason of man is a reflection from the divine reason. God is a thinker. Therefore man has the power of thought. Reason distinguishes man from the brutes. Reason links man to God. The Creator deals with the creature on the plane of reason. The revelation of the Creator to the creature may transcend reason, but cannot contradict it. Some things in Scripture may be above the human reason, but nothing is Scripture can be against it.

God honors reason and appeals to it even in the case of fallen man. "Come now and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as wool" (Isaiah 1:18).

Sin is irrational. No man can give a reason for committing it. Sin is not only moral obliquity, it is mental aberration. The sinner is not only a criminal, he is a lunatic. When the prodigal came to himself, he came to his father. He had been beside himself. Hell has been called a penitentiary. May it not also be a lunatic asylum? It is hard to say which term is the more suggestive. Either is bad enough and sad enough.

When a man is willing to sit down and reason with God, he is far on the way to salvation. The Psalmist said, "I thought on my ways and turned my feet unto Thy testimonies" (Psalm 119:59). The relation between the thinking and the turning may be more than antecedent and consequent. It may be that of cause and effect. The etymology of religion, according to Cicero, is thoughtfulness. The truly religious man is the thoughtful man. Musing is a synonym for thinking. To amuse is to keep from thinking. An amusement is a device to prevent thought. This may explain to some extent why worldly amusements are under the patronage and direction of the devil.

God appeals to reason also in the case of the saved man. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Romans 12:1). Reason is a divine endowment and should be dignified, not disparaged.

What relation does reason sustain to revelation? This question demands a four-fold answer.

1. Reason discovers the need of a revelation.

The patriarch Job in one place gives utterance to

a peculiar prayer that would be out of place to-day. "Oh! that one would hear me! behold my desire is, that the Almighty would answer me and that mine adversary had written a book" (Job 31:35).

The patriarch personifies his manifold adversities into one great unknown adversary, whose apparent hostility toward an upright man is inexplicable and whose actions seem at variance with all principles of right and justice. Job may be pardoned for thinking and praying on this wise. His prayer would be superfluous now, however, because long since answered.

The One whom Job conceived of and called an adversary has written a book, and in this book he has fully explained that so-called adversities are blessings in disguise, that all things are of God and are working together for good for those who love God, that the high and mighty Ruler of the universe is not an enemy to man, but a kind and loving Heavenly Father who knows and loves and cares. As soon as man begins to think, interrogation points start up before him and stand around him everywhere. Whence came we? What are we here for? Whither are we going? Is life worth living? What is the summum bonum? Does death end all? Reason raises these questions, but cannot answer them. If they are ever answered, it must be by divine revelation.

This establishes an antecedent probability that a revelation will be given. Surely the Creator must be able if he pleases to reveal Himself to the creature. Since man needs such a revelation to fulfil the purposes of his moral and religious nature, it is reasonable to suppose God has given it.

2. Reason ascertains the existence of a revelation. Different religions have their sacred books, each one claiming to be the only true and divine revelation. There are the "King" of the Confucian, the Vedas of the Hindoo, the Tripitaka of the Buddhist, the Zenda Vesta of the Parsee, the Koran of the Mohammedan, the Oahspe of the Spiritualist, the Mormon Bible of Jo Smith and the Science and Health of Mrs. Eddy.

Place any of these purported revelations beside the Christian Scriptures and the difference is not only obvious but is measured by celestial diameters.

The sacred books of China are only a compend of rites, ceremonies, laws and maxims of conduct.



The sacred books of the East could not be sent through the mails to-day without violating the postal laws. The only parts of the Koran having interest or value are quoted literally from the Old Testament. The other books referred to are grotesque collections of sense and nonsense, the latter largely predominating. For example, in the earlier editions of *Science and Health*, there is submitted in all seriousness a derivation of Adam as a-dam, and a definition that it means a barrier to the acquisition of divine knowledge. Such crass ignorance provoked such ridicule and merriment among intelligent people, that this particular statement was speedily eliminated and does not appear in any later edition. The most cursory comparison of the Christian Scriptures with the sacred writings of any false religion is sufficient to vindicate the incomparable superiority of the one and to expose the ridiculous pretensions of the others.

### 3. Reason interprets the meaning of revelation.

If God gives a revelation of Himself, it is certain to be expressed in such terms that it can be understood, otherwise its purpose would be defeated.

The claim of Rome that Scripture is addressed to the church and can only be interpreted by the church is contradicted by such epistles as 2nd and 3rd John, which are addressed to individuals. Moreover, the canon of interpretation that the meaning of Scripture can only be accepted upon the agreement of the Fathers would put the greater part of it forever beyond our reach, since there is the widest possible difference of opinion among the Fathers.

A certain priest on being asked to prove that his church was the final authority quoted Matthew 16: 18-19 and said: "This is my authority for claiming authority." He went to Scripture for authority to prove that his church had any authority!

The assumption of an infallible church is supposed to deliver us from the uncertainty and fallibility of private judgment. An action of private judgment, however, is just as necessary for a Romanist as for a Protestant. He must decide on the claims of the church. He must satisfy himself in the first place that it was the will of Christ that the church should possess this power and in the second place that the Roman church is that particular one to which the power has been committed.

The first is a question of Scripture interpretation, and the second of historical investigation. Any one who is competent to decide these questions is surely able to decide any other matter of biblical interpretation or Christian doctrine.

The authority of the church cannot be appealed to, since it is this very authority that is in question. It is not reasonable to take such a conclusion on trust.

As a matter of fact, the acceptance of the entire Romanist position rests on an act of judgment. Because he is not always deciding, the Romanist thinks he never does so. The only difference, however, between the Romanist and the Protestant is that the former makes a tremendous act of decision once for all, while the latter distributes it over the whole of life. The Romanist decides by means of private judgment that private judgment in matters of faith is wrong and a root of all evil!

Since the Bible was written by common men and

for common people, the language of common life is used, and therefore the obvious meaning of a passage must generally be accepted as the true meaning. The reason of a saved man, illuminated by the Holy Spirit, is abundantly able to understand and interpret the Word of God. The difficulty of interpreting Scripture has been greatly exaggerated. There have always been disputed points relating to translations, history, science and chronology, but these matters are quite apart from the knowledge necessary to holy living. The claim of inspiration is that the Word of God is an infallible and sufficient rule in all matters of faith and practice. The differences and dissensions springing from the exercise of private judgment have also been greatly exaggerated. There is far greater unity among evangelical believers than is generally supposed.

4. Reason, having discovered the need, ascertained the existence and interpreted the meaning of revelation, stands aside and confesses that its work is done.

Having placed revelation on the throne, reason sits submissively at the footstool.

Having demonstrated the integrity and inerrancy of the Scriptures, reason submits to their authority.

Reason itself needs a safeguard and a guide, because it is finite and fallible. Man was ruined by the fall. Sin has crippled the intellect, corrupted the sensibility and paralyzed the will. The judgment is no longer trustworthy.

The carpenter must test his work and rectify it by means of the straight-edge, the spirit level and the plumb line. The thinker in like manner formulates his arguments in accordance with the rules of logic and uses the syllogism as a lame man might use a crutch.

Since the fall, knowledge is relative, mediate, partial and inferential. The keenest intellect may become unbalanced. The most brilliant mind may be the victim of a hallucination. Reason therefore cannot be the source of ultimate authority. Pragmatism is now the popular philosophy. It teaches that there is no absolute standard of right and wrong, that everything must be judged by its effects, that what is right for one may be wrong for another, and that what is right to-day may be wrong to-morrow. Is it any wonder that under this teaching men lose their sense of responsibility and that the sense of obligation to be right and to do right is gradually fading out of sight?

The prophet Amos had a vision of God standing with a plumb line in his hand, and heard him say: "Behold, I will set a plumb line in the midst of my people Israel" (Amos 7).

The Word of God is a plumb line and a straight-edge needed in these days as never before. Canon originally signified a carpenter's rule and was used to denote whatever was correct in morals and religion.

Orthodoxy is straight thinking. Orthopraxy is straight living. Creed and conduct are alike dependent on Scripture. If a man would believe that which is true and do that which is right, he must accept the Bible.

"All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16).



# China Inland Mission Conference at Toronto, October 4-7, 1921



THE FRIENDS' MEETING HOUSE WHICH WAS PLACED AT THE DISPOSAL OF THE MISSION FOR THE TORONTO CONFERENCE

**O**WING to the impossibility of continuing the Annual Conference of the Mission at Niagara-on-the-lake, Ontario, several conferences in different cities have taken its place this year. One was held at Atlantic City in May, another at Buffalo in June, "a little conference in the West" convened at Geneva in the state of Washington in August, and small simultaneous conferences were carried on in the neighbor-cities of Galt and Kitchener, Ontario, in September.

Of the three main conferences in the eastern part of the continent each had its particular blessing though each had a distinctly different character. At Atlantic City the biblical teaching was predominant and according to the report "blessing, light and peace" came to those who gathered, together with a spirit of rededication. At Buffalo, it was the evangelistic note that prevailed, and the meetings held in the hall of the City Mission were marked by the conversion of at least thirteen souls during those five days, although missionary and devotional addresses were by no means lacking.

At the Toronto Conference the missionary note was the most emphatic. Returned missionaries and accepted candidates were present in unusual numbers and the atmosphere was charged with the impulse to "go and tell." The actual going to the field was made very real by the repeated example of speakers departing for China. This occurred thrice in the four days. On the first evening Mr. James Stark, after giving his address, left with Mrs. Stark to return to China where he resumes his work as Secretary at Shanghai. Dr. Parry, who spoke on the second day, left with Mrs. Parry the following evening as they go back to Western Szechwan where Dr. Parry is superintendent for the Mission in that field. Finally, on the closing day, five young ladies, three of whom as lately accepted members of the Mission had given valedictory messages, also left to begin their journey to China.

It was between addresses in the midst of the last evening's meeting that Dr. Frost (who was chairman throughout the Conference) asked the five departing new workers to gather before the platform together with two who had been accepted for China during the Conference week. As these seven young ladies stood there during the singing of a hymn and

while Dr. Frost offered prayer and a benediction, the hearts of all were deeply moved and the chairman's voice betokened his own emotion. Presently the five travelers left the auditorium going out into the night which was dark and stormy—typical, as the chairman reminded us, of the land to which they had been called. With a sense of the solemnity of the occasion and unusual response of the heart, those who remained listened to the closing address.

The program of the Conference was as follows.

Tuesday afternoon, Rev. F. A. Steven of London, Ont., gave the opening address, followed by Mr. A. H. Barham of Szechwan. The latter's stories of the Christian jailer and the converted criminals who openly confessed Christ at their execution, will not soon be forgotten.

Tuesday evening, Mr. James Stark, Secretary of the China Council gave a general survey, in closing touching on the work in Shanghai. Mr. Lloyd R. Rist of Toronto who with Mrs. Rist has returned from nine years on the field, spoke of their work at Tsinchow in Kansu, a region afflicted lately by earthquake. His report told of missionary activity in fourteen centres.

Wednesday afternoon, medical work in China was strongly presented by Dr. Hogg of Chefoo followed by Dr. H. L. Parry, Superintendent in Western Szechwan. The scarcity of medical workers and the tremendous need for them was emphasized, for the medical work is an important means of entrance into the confidence of the people and a strong basis for evangelism.

Wednesday evening, Dr. T. R. O'Meara, Principal of Wycliffe College, spoke on the Three Tests suggested by the latter part of the 21st chapter of John. Mr. Hardman of Shanghai, gave an interesting account of the important but seldom mentioned service for missionaries inland, through the Business Department of which he is the head. And Mrs. G. W. Gibb, whose husband is now "attached to headquarters" at Shanghai, related experiences in their earlier work in the province of Anhwei.

Thursday afternoon, Rev. H. W. K. Mowll, Dean of Wycliffe College, presented an outline of the book of Joshua, drawing from it spiritual lessons for the present day. Mrs. Taylor, a member of the first party from North America, who with her husband, Rev. Wm. Taylor, now Superintendent of Kiangsi, saw early pioneer effort in that province, sketched graphically the growth of the work at Kian, a station occupied at various times by Mr. and Mrs. George Duff (now of Hamilton, Ont.), Mr. and Mrs. Taylor, Mr. and Mrs. Thor, Mr. and Mrs. E. A. Brownlee now in the Toronto office and Home and latterly by Mr. and Mrs. Tyler, nearly all of whom went out in our Mission from North America.

Thursday evening, Rev. Andrew Imrie, using the story of the healing of the lame man in the temple by Peter and John (Acts 3) as his motif, made an enlivening and forceful appeal for missionary service and for personal work. Then, the auditorium was darkened for the showing of views of various tribespeople of Yunnan, so many of whom have accepted or are welcoming the Gospel, and of whom an



enthusiastic report and even affectionate appreciation was given by Mr. Gowman (whose station, our readers will remember, was looted last year, while Mr. Gowman was taken by brigands from whom he later escaped).

Friday afternoon an address was given by Rev. John McNicol, Principal of Toronto Bible College on "one of the great benedictions of the Bible", the Aaronic Blessing (Numbers 6: 22). Following this, valedictory messages were given by two new workers, Miss Roberts of Newfoundland and Miss Holder of Ontario; the closing address of the afternoon being a recounting of the Lord's work, with interesting personal experiences, by Miss Darroch of Shantung.

Friday evening, as the meeting opened, the chairman called for a message from Miss Thoering of Cleveland who had just arrived to join the party

of new workers which was to leave that evening for China. Mr. R. B. Whittlesey, Secretary-Treasurer of the Mission at Philadelphia, in a spirited summing up of the Conference, emphasized again the missionary impulse which had been felt so markedly at every session. Then, after the new workers about to leave for China had been called to the front of the platform and commended in prayer to the Lord's protection, Dr. Frost delivered his address, on the Missionary Plan of Campaign as given in Acts 1:8. With this the conference closed.

The attendance at the meetings was not large, and stormy weather decidedly affected the last day's gathering. However, the Toronto Conference was marked by the coming together of a good many friends of the Mission of long standing, residents in or near the city.

## Making the Gospel Known

A Survey of the work of the China Inland Mission, given at the Toronto Conference, 1921

By Mr. JAMES STARK

ONE of the last letters I received before leaving China was from the City of Changsha, formerly one of the most anti-foreign in China. It reported the baptism of a man who had long been in quest of the Truth. He had read many books and had studied the writings of Confucius and other sages, but nothing in them gave him peace. Finally he went to an inquirers' meeting and while sitting there he heard of the crucifixion of Jesus Christ. He heard about the last words that Jesus spoke on the Cross. There came into his heart a sense of his own need which was now met and he put his trust in the Lord Jesus Christ and there came into his life a flood of peace and joy.

The experience of that scholar is just the experience of many of the Chinese. It reveals two things; first, that their religions fail to satisfy and, second, that the Gospel of Jesus Christ is adapted to their needs.

There are those to-day who would thrust upon China an abridged Bible which omits, among others, that beautiful text, so precious to us all: "In whom we have redemption through His blood, even the forgiveness of sins." We find through the experience of that Chinese scholar that it is the Cross that gives salvation, and we in the China Inland Mission shall not do anything to further the spread of a Bible that has no substitutionary sacrifice in it.

Many years ago a copy of the New Testament came into the hands of an agriculturist. He read it—he believed it. He accepted the Lord Jesus Christ as his Savior. He found peace. In course of time a missionary came into the district where he lived and was surprised to hear from this man, not only that he was a Christian, but also that he had been baptized.

"Has any preacher been here?" the missionary asked.

"No, but I read in the New Testament that if I believed the Gospel I should be baptized with water. I did not know of anyone who could baptize me. One day when there was a heavy shower I went out and stood in the rain and asked God to baptize me, and He did."

Was that baptism by sprinkling, by pouring, or by emersion? Whichever it was, I am sure one cannot help admiring the faith shown by such an act.

While staying in the city of Taichow, I was awakened one night by a great noise. Looking out I saw the whole of the heavens illumined. In the morning I learned that a fire over which a man had been drying sweetmeats had ignited the building and very quickly spread to all the surrounding houses. When I went down to see the ruins I found that all the houses in twelve streets had been burned down.

I said all? No, not all—one was left. One man, a shoemaker, seeing that all the houses around were catching fire went on to his roof and there prayed that God would spare his home. There stood his house, in the morning, although all on three sides of his were destroyed, a monument to God's answer to prayer.

We sometimes say "Prayer changes things." This is not an axiom but a blessed reality. We have proved it in the China Inland Mission all these years; we owe more to prayer in the development of the work than to anything else.

The China Inland Mission, let me say at once, is not a rival of other Missions. We rejoice in all work done by other missionary societies and are thankful for them so long as they proclaim Christ and Him crucified.

The China Inland Mission, however, differs from other Missions in this regard, that the administration of the work on the field is not in the hands of a Board in the home land. We have an executive in Shanghai responsible for funds sent out, for designations of workers and for the work in general. We have directors in the home countries responsible for all done in those countries, the testing of candidates, receiving of funds and transmission of same to China.

The China Inland Mission is not a church. Some years ago I met a clergyman who said to me, "There is just one thing I have against the China Inland Mission: it is forming another denomination and we have plenty already." This Mission is an organization formed to connect the needs of the heathen heart with the church. It is interdenominational.



We have in our ranks on the field men and women of many Christian denominations but all work in unity with the purpose of carrying the Gospel to the Chinese.

The China Inland Mission began in a small way. When it was formed, only eleven stations—and ten of those along the coast—had resident missionaries. That one inland missionary has become a thousand. Indeed we have now 1050 effective missionaries, located at 246 central stations. Fifteen provinces are occupied by the China Inland Mission. We have 1600 outstations. This shows how God has prospered the work of the preaching of the Gospel.

A central station is a place at which a foreign missionary resides; an outstation is a place where the Gospel is regularly preached either by Chinese preachers or by a missionary from the central station.

We have in connection with the Mission 476 schools. It has always been our aim to put emphasis on the preaching of the Gospel and give educational work a secondary place. Institutional work is necessary, and becoming always more necessary, for the children of the converts. This must however, always be made to express the Gospel of Jesus Christ. We refuse to make a grant to any school where at least five hours a week are not given to teaching of the Cross.

The result in this work is very marked. In some of our schools every child that passes through has been converted. If you do not go in for conversions you do not get them.

Then we have 1874 paid preachers, teachers and bible-women and I would ask your prayers for those noble men and women—beset by so many temptations and difficulties besides by the persecutions of their fellow-countrymen. They are so often away from the oversight of the missionary that it is a great temptation to them to be slothful, to neglect the preaching and to take things easy. Pray for these men and women that they may have spiritual power.

We have 1094 organized churches. Since the beginning of the work 81,000 converts have been received into the church. There are 53,000 church members at the present time. 25,000 were received into the church during the years of the war. In a time of special difficulty in every way, financially and otherwise God gave us these signs of His favor—

25,000 baptized, converts very nearly one-third of the total number of converts since the beginning!

All converts need oversight and instruction. If you are to have a strong church you must have an intelligent church. What would the church life in this country be if the converts were unable to read? Yet a very large number of the converts in China are illiterate. More than 325,000,000 in China to-day cannot read. In the church there are a considerable number who gain all their knowledge of the Gospel through what they hear, and the knowledge thus gained is very imperfect.

Now a new method of reading has been found—a great blessing to the Church and to the nation. Of the hieroglyphics that you sometimes see on tea-chests or on laundrymen's records, 2,000 are required to read the New Testament and from 3,000 to 4,000 to read the Old Testament. A few years ago the Bureau of Education in Peking summoned delegates from all the provinces in China to devise means first, to unify pronunciation of all provinces and, second, to do away with illiteracy among the people. They succeeded in devising a phonetic script of 39 syllables, which represent sounds, and intelligent young people are enabled in a few weeks to read. Even old men and women are able in a few months to read the Scriptures for themselves. In some provinces the churches passed a resolution that one in every family must learn to read and then teach others so that within two years there should not be an illiterate man, woman or child in the church. Classes are being held by missionaries and Chinese trained teachers and we hope that in the near future we shall have an intelligent church, each member able to read the Scripture for himself.

This will do a good deal to further the spread of the Gospel and I would ask your prayers that God would bless all the efforts put forth to raise the spiritual life of the church.

The hope for the evangelism of China lies in the Chinese church and the important thing is to get the spiritual life of the Christians deepened. We are confronted with great difficulties in connection with the work in China and we need wisdom. We need your prayers that we may be guided along right lines, guided from making mistakes and from perpetuating mistakes made on the field.

## A Christian Governor in Shensi!

SHENSI is a province of China to which the attention of our readers has been called lately by the imprisonment of Mr. C. H. Stevens who was held by rebel or outlaw officers for many months. It may be recalled that Mr. Stevens said that he would be happy if it proved that his detention would in some way work out for the furtherance of the Gospel. It may be that his case has been instrumental in bringing Peking to that action which resulted in General Feng being sent with his army to that province.

The following letter has been received from Pin-chow, Shensi, announcing a very extraordinary development.

"It may be interesting to know that since June

military movements have been afoot in and about Hankow, and all up along the railway line, with the direct object of offsetting the old governor, Ch'en Shu-fan, because of his disobedience to Peking orders concerning opium and along other lines. One of Wu Pei-fu's men, General Yen, was appointed to be military governor of Shensi, who together with General Feng and his army of ten thousand gallant men proceeded to Sian, the capital. Several hot battles were fought in the narrow passes along the big road which leads into the province, with General Feng's men in the front, who gained victory every time. In July the army victoriously marched into the city and surprised the people by not looting as has always been the custom up in these parts





MISSIONARIES TRAVELING IN SHENSI. (LEFT) SETTING OUT FROM AN INN WHERE THE MIDDAY REST HAS BEEN TAKEN. (RIGHT) A CART UPSET BY A DEEP HOLE IN THE ROAD. THIS WAS FORTUNATELY A "DUMB" CART—NOBODY RIDING IN IT. THE HOLE IS LARGELY CONCEALED BY THE OVERTURNED CART.

Photograph by Miss E. F. Blomqvist

when an army first breaks into a city. Instead, in the hush of the evening, singing could be heard everywhere in the camp until some were moved to tears, realizing what it meant. What a testimony of the power of the Gospel of Christ!

"Only a few days ago the news of the death of the new Tuchun (military governor) came as an unexpected shock to all, but before it could be fully realized more news came stating that General Feng was made governor by orders from Peking.

"Three Tuchuns in one year! Mr. Ch'en, the opium traffic chief of Shensi, who was reluctant to leave his self-gained position because of the illegal profits it yielded him; Mr. Yen who was the newly appointed successor, but who realizing his task was too great for him took his life by opium only a month or so after he had taken over the seal of office; and finally our Christian General.

"This is written with the hope of inspiring much earnest prayer and continued intercession of behalf of Governor Feng Yu-hsiang of Shensi. He is the first truly Christian governor in the whole of China, after having proved himself worthy of the name of Christian General, and after having, as we already know, personally worked to enlist his own men for Christ, and having so far succeeded that to-day they number not hundreds but thousands. We have all read a good deal about the Christian Army of China and indeed it is not strange that so many have been inspired to write and tell our friends at home about the bright spots that shine out in such bold relief against the dark gloomy backgrounds of present day politics in China.

"No province has needed a Christian governor more than Shensi, for since the Revolution it has taken the lead in all that pertains to misgovernment—treachery, robbery, public stealing and injustice on the part of officials, and all the evils of the opium traffic, with the overburdening of the people in having to support countless hordes of robbers and soldiers.

"We have all prayed much for General Feng, let us now pray more for Governor Feng."

## In an Opium-Growing District

By Miss IDA E. WILSON

THERE are all kinds of rumors these days (June 1921). We hear that a new Governor is to be sent and that the present one is not willing to give way. When speaking to some of the people a few days ago, I said, "When we change in our country, it is done peacefully, and when the new one takes office the former one may shake hands with him." The evangelist spoke up and said, "Do they do it that peacefully?"

The gates are watched very closely these days as they say some of the soldiers are revolting.

The district Miss Ruby Thompson and I are in is quite large, well dotted with villages as this is a very fertile plain situated at the foot of the mountains. What grieves us most about the place is the amount of opium that has been grown here this year. They took forty cartloads of it to the capital the other day and that is just a little of what has been reaped. The people say it injures them but the money looks big. Nothing but the Gospel will change their hearts, so please pray for them.

We have sixty members here, some earnest, some indifferent, and some living in sin, growing, smoking and selling opium. Pray for us that we may be helped in helping them to turn unto Him who alone can give strength to resist temptation. One member whom we had heard was growing opium is not now doing so. He had grown it until the Lord took his son; then he realized the sin. We thank God for this, for he is the oldest member here.

The Lord is working here in our midst but we want a big revival. Help us in prayer. We have many things to be thankful for, the Lord is so good to us!

One of the women has been very sick with a fever. At first they thought it was malaria. Her temperature was 104 and it continued for eight days. At one time we were afraid it was typhus. Sunday we had special prayer for her. Monday morning



her husband was over and said that she couldn't live. He went and made arrangements with the carpenter for a coffin and bought cloth to make her burial garments. She just lay in a stupor burning with fever. We went over in the afternoon and saw her for just a few seconds then went out in the yard with the family, for they sent for her relatives. We knelt down in the yard on part of the lumber that was to make the old mother a coffin and prayed if it was the Lord's will that He would spare her, but if not to let us be sure that was His will and to comfort the hearts of the family.

We got up and went to call our Mrs. Li who was with us, but just as we got to the gate of the inner courtyard she came out and said, "She is perspiring. Cover her up quickly!"

The next morning at five, her son was over to say that his mother was better. How happy we were!

This afternoon she was sitting in the yard for the first time. She said, "Day after to-morrow is Sunday but I can't come yet for I haven't the strength. But the Lord raised me from the dead for some purpose and *I am* going to serve Him! I don't know many characters but I can 'tell' and I'll walk even five or six li (about two miles)."

I have wondered how many women in our land would do that if their feet were in the condition hers are. She is thirty or more years of age, her feet have been unbound for four or five years but the bones were broken when she was small to make her have small feet and it isn't easy to walk far on them. She has been a happy woman but there is a seriousness about her now that there wasn't before.

We have no woman that can give all her time to going out with us yet as a bible-woman, but who knows but this one has been raised for such a time as this. Her husband is our evangelist here. They have a happy Christian home with family prayers every day and a boy and girl and daughter-in-law (who is living with them) going to school.

Our place here isn't large but we have had a pretty good school with twenty boys and eleven girls. We could take in more if we had the room.

Pray for us this fall that after the hot season we may be speeded on our way in spreading the Gospel in the villages around us, not forgetting those also at our door.

I am enclosing photographs taken on our journey up to Shensi a year ago in April. The roads are still the same. On my first day out from the railroad my cart upset four times, once on its side (as in the illustration), breaking my helmet, indeed cracking it in many places, and giving me a headache for several days. I am thankful that I had my helmet on. Not five minutes before, I had had it off; then thinking the sun was getting strong I put it on. The other upsets were not so bad for the cart only went over part way.

There were five of us, with seven carts, and in all there were eight upsets. So the trip did not lack excitement. The other photograph is of the inn we stopped at for lunch the first day out from the railroad. It illustrates the way our baggage is tied on and shows the horses ready to start. There is a feed basket in the front of the picture. Notice the caves at the back. The trees are over the caves and the house also is built up there.

## "How Is It . . . ?"

Extracts from a private letter by Mrs. HOWARD TAYLOR

WE HAVE stopped at an inn for our midday halt, coming over the beautiful mountains that lie between the Sian Plain and the Valley of the Han (Shensi Province). We are on our way to Hanchong, coming down from Kansu and the borders of Tibet. This has been for us a wonderful winter, visiting all Kansu stations, except, I am sorry to say, Ninghsia.

A number of women have been in to see us, some of whose hearts really seemed open to the truth. Oh, it has been so sweet to tell them of the love of God in Christ! They seemed to drink in every word. None of them had ever heard before, and they understood everything I said without difficulty. This encouraged one, of course, to speak more freely, and whether their hearts were opened or not, mine certainly was.

They said, "We will come and hear more to-morrow—we will come early."

It was hard to have to tell them that to-morrow we must go on toward Hanchong. But I had suitable books, etc., to leave with them, and two of them, at any rate, had grasped the essential elements of the precious message.

Oh, how is it! How is it, everybody who could come and who truly loves the Lord is not out here, or in some other equally dark place, telling of Him to those who have never heard?

A dear little blind boy of about twelve years old became so interested! When it was time for us to go, he crept into the mule-litter beside me, while we were waiting for the animals to be brought to carry us off, and sat curled at my feet.

"When will you come back?" he whispered.

I said we were not coming back, but that in Hanchong, not far away, there were missionaries always to be found.

"I will go to Hanchong some day," he said.

## Back for Evangelistic Work Among Women

A note from a letter by Miss JESSIE D. GREGG

IT IS a solemn thing to return again to the battlefield for the fourth time, going back to places destroyed by earthquake, famine and pestilence. The fight gets fiercer, and nothing but the whole armor of God will make us "remain victors on the field."

I am counting on your prayers and sympathy as I return and so I am giving the first part of my itinerary, arranged for by the workers in Kiangsi province: Nankang, Nov. 25-28; Jaochow, Dec. 4-7; Loping, Dec. 12-15; Nanchang, Dec. 23-26; Fuchow, Jan. 3-6; Tungsiang, Jan. 10-13; (Rest—Chinese New Year Season); Anjen, Feb. 5-8; Kweiki, Feb. 12-15; Iyang, Feb. 19-22; Hokow, Feb. 26-March 1; Yangkow, March 5-8; Kwangsinfu, March 12-15; Yushan, March 19-22; Changshan, March 26-29. From here I go to some of the stations in Chekiang Province.





THE NEW STREET CHAPEL IN YUNNANFU. THE GROUND FLOOR HAS BOOK-ROOM, GUEST-ROOMS AND PREACHING HALL; THE NEXT FLOOR HAS ACCOMMODATION FOR OFFICE AND CLASS ROOMS; THE TOP FLOOR CONTAINS LIVING ROOMS.

Photograph by Mr. George H. Booth.

## Opening a New Chapel

By Mr. H. A. C. ALLAN, Yunnanfu, Yunnan

THE long-looked-for event, the opening of the new chapel, has come to pass. The very fine structure on the main street is about the most handsome building in the city, and that is saying much, since new buildings for half a decade have been going up like mushrooms, on every street, and in foreign style too. With the commodious three-story building on the street front, in which are street chapel, bookrooms, and classrooms, etc., the buildings certainly look very attractive.

The opening of this new chapel in some measure marks a new era in the work of Missions in this city. For size, ornateness, and general suitability it is calculated to make an impression on the whole work of God here, and will, of course, make this a more important centre of the work radiating to the outstations.

Mr. George Booth, who put up the building, would seem to have "come to the kingdom for such a time as this."

The chapel will seat about five hundred, and with the gallery and adjacent guest-halls, would seat about two hundred more. The building is electrically lighted throughout. A large bell, costing \$500, and a fine organ, costing \$300, are part of the

new outfit. The entire cost of the new premises when completed will be about \$20,000 (Mex.), given by a friend in the home land. Besides this, \$2,000 has been raised locally.

At the opening services we had about five hundred present. All the other churches took part. We realized the Lord was with us, putting His seal to the dedication of this building to His glory. Since the day it was opened there have been only four or five meetings at which men and women have not stood up in response to a hearty appeal to accept the Lord Jesus Christ as their Savior. So far we have had more than one hundred names. These have all been dealt with afterward in the inquiry rooms, of which we have two, one for men and one for women, behind the pulpit in this well-appointed building.

It is food for thought and reason for much praise that to-day in a large city like this, in response to a straight and hearty appeal, there are men and women of all classes who are ready to rise to their feet to confess Christ. Some, indeed, do not fully apprehend all that is implied in this confession, and quite a number may not go on until the end, but many do, and from these come our church members. The striking thing is that in the evening attendances, students and young men preponderate. Somewhat to our surprise the evening congregations continue.

The bell, the organ, the chapel and the services are making an impression on this city. I have long felt that on the mass of the people in this city we have little arresting power. We have been failing to arrest the man on the street. The hundreds who visit the chapel make it clear that it is a new arrestive power, and we are trying to avail ourselves of it. It makes big demands on time and energy, but is proving itself worth the enterprise. One feels that with increased foreign and Chinese help we could even take more "ditches" and make bigger impressions and see more souls saved. As the novelty wears off and the numbers decrease somewhat, we ought to be able to develop different branches of evangelist effort and seek the establishment of the Christians in the Faith.

The new plant still awaits the dwelling-house which has yet to be put up and which will be commen-



A VIEW OF THE NEW CHAPEL IN YUNNANFU LOOKING TOWARD THE REAR AND SHOWING THE TWO GUEST-ROOMS OPENED TO ENLARGE THE AUDITORIUM.

Photograph by Mr. George H. Booth.



ced after the rainy season is over. When that is up and we are in one compound, the machinery will move with less difficulty than it does now.

We are glad to send forth this account of the opening of this chapel and premises, because we covet a potent share of your prayers in our behalf. All our supplications converge to one point, and any and all who read this account will be able to increase the efficiency of this new venture in the name of the Lord. Prayer is the one thing that counts.

The Lord has found a generous soul who, out of love to Him, has made this new centre possible. Let Him find in those who read many who will pray down glory and salvation into the midst of us here.

## Our Shanghai Letter

By G. W. GIBB, M.A., writing from Shanghai, August 26th, 1921

**A**NOTHER missionary captured. It is a sorrow to have to report that a few days ago we received a telegram from Yunnanfu, informing us that Mr. H. Parker of Yunnan province has been taken captive by a band of robbers and was held for ransom. He and his wife (who was Miss Dorothy Allen) had only arrived in Hsinshao a few days before he was carried off.

Thousands of brigands infest the province and prove a constant menace to our missionaries. Very definite prayer is needed that our workers may be delivered from the hands of evil men as they visit the various outstations. In my opinion the situation is a somewhat serious one in view of the fact that missionaries were connected with the negotiations preceding Yang Tien-fu's surrender to the former Tuchun, Tang Chi-iao. After the latter had been driven from the province, the rebel leader, Yang, was summarily dealt with and his followers now think that missionaries must also have been connected with this treachery. They have, therefore, threatened to take vengeance upon all missionaries on whom they can lay their hands. I trust however, we shall soon receive news of the release of our brother, Mr. Parker.

The political state of China calls for much prayer. Civil war is going on in the Yangtse valley and probably a very sanguinary struggle will take place soon, Hunan having refused to submit to General Wu Pei-fu.

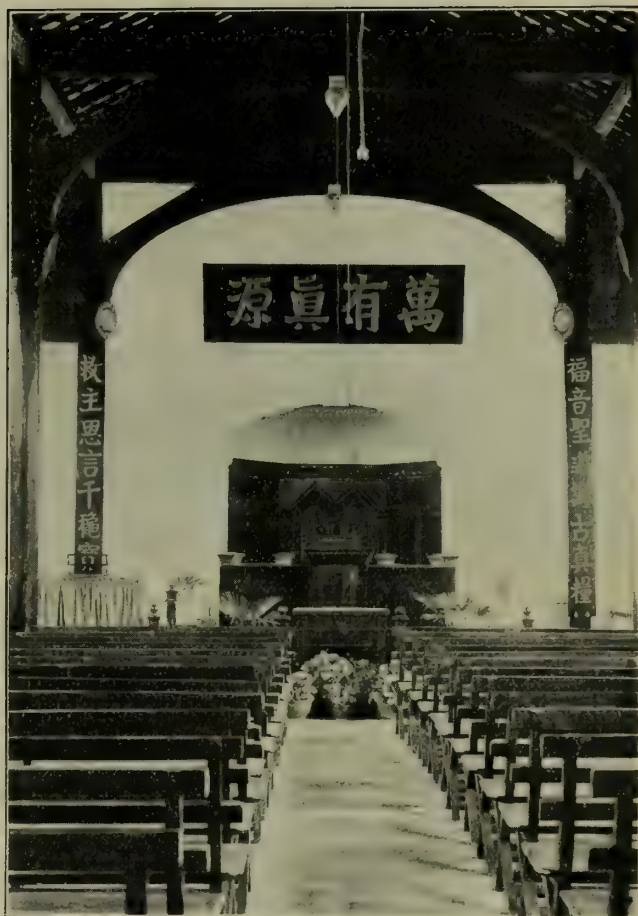
*Disturbance in Hunan.* A few days ago we received a telegram from Yuanchow, Hunan, in the following words: "Robbers attacking this city. Suburbs have been robbed and many houses are burning. No hope for the city. Will need more funds for relief work at once. No rain since 20th June. Becker, Yuanchow."

*Famine conditions in Kweichow* are still deplorable. The strength of our missionaries is being sorely taxed, while, in spite of their efforts, multitudes are dying from starvation and disease.

*Summer Conferences.* You will be glad to learn that very definite blessing has been given to the labors of the Lord's servants who have visited the various Sanatoria during the summer. Dr. Torrey, who returned from Mokanshan yesterday afternoon, proceeded, during the evening, to Hunan. His messages have been full of power and brought blessing to many at the various centres, while those delivered by Dr. Fosdick have also brought refreshment to those who were privileged to hear them. We do pray that as our workers return to their various stations, it may be with fresh power to carry on the work committed to their care.

*Among the Tribes in Yunnan.* Mr. G. H. Booth, who is at present residing in Pehchen, an outstation in connection with work in the Yunnanfu, district is also paying visits to many of the other outstations in proximity to Pehchen. He writes of one of these visits in the following words:

"Last Sunday we were at Hsinchai, twenty miles away, which I purpose visiting once every two months for the communion service. This is a tribe station up among the hills, the first one that I have been at in Mr. Allen's work. It is one of the oldest and through much tribulation there have come some real fine specimens of gold. Thirty took part in the communion service and in the evening sixteen took part in testimony. It was not hard to realize that the testimonies came out of real experiences of the grace of God and especially so in His answering prayer. You certainly could hear the Macedonian cry there as one and



INTERIOR OF THE NEW CHAPEL AT YUNNANFU SHOWING THE AUDITORIUM AS FAR AS THE FIRST COLUMN WHICH MARKS ONE-FIFTH OF THE TOTAL LENGTH. THE TWO SIDE DOORS BACK OF THE PULPIT LEAD TO THE MEN'S AND WOMEN'S INQUIRY ROOMS

Photograph by Mr. George H. Booth

another of the Christians told us of the large number of homes in their villages where the people did not yet believe the Gospel and asking us to come over and help them."

*Opium in Kweichow.* Mention has been made of the difficulties connected with the Christians in Kweichow being obliged by the landowners to grow opium. These, in answer to prayer, have been overcome. Mr. M. S. Slichter writes from Anshun concerning this in the following words:

"We had the opportunity of meeting some of these landlords and talking matters over with them. We put our plea in this way, the growing of opium was a sin against the true God whom the Christians served, therefore it was a matter of conscience on their part, not merely an excuse to avoid paying a higher rent. On the other hand, while the poppy was grown throughout the whole province of Kweichow, there was as yet no law in the land allowing it, and so the Christians in growing it would be really breaking the law.

In the face of this argument the landlords had nothing to say and consequently yielded the point and agreed that those who, up to the present, had not grown opium would not be required to do so, nor would they be asked to pay the higher rent. We met several of these men and there was not one but what granted our request on behalf of the Christians.

"We praise God for this because we realize that after all they were not obliged to do so. The land is their own and they might have asked those tenants who would not plant opium simply to vacate their land. We hope, too, that these men will keep their word.

"I am sorry to say, however, that some of the Christians have not stood the test, but without any pressure being brought to bear upon them, have planted the drug of their own free will, because of their desire for gain. We were pleased to find at one of the stations a number of backsliders reclaimed and showing an interest in the things of God."





ROADS FLOODED BY THE OVERFLOW OF A SMALL RIVER (SOME YEARS AGO) OUTSIDE THE CITY OF CHENCHOWFU, HONAN. A BRIDGE NEARLY SUBMERGED MAKES THE ISLAND AT THE RIGHT. THIS IS A MERE SUGGESTION OF FLOOD DEVASTATION

*Photograph by Dr. G. W. Guinness*

## The Famine in Southwest China

**W**RITING to our Shanghai office, Mr. H. Becker, of Yuanchow, Hunan, (not Kiangsi) gives the following information regarding the famine in the province of Kweichow and the adjoining portion of Hunan.

"Thank you very much for sending me \$1000 for the famine sufferers here. I am very thankful for it. The situation is so bad that sometimes it seems as if one could not stand it. More than a hundred thousand here are suffering and have nothing to live on. They are eating roots, leaves and white clay, and many are dying of starvation. One Sunday morning four were lying dead near our front gate. In other streets still more.

"It is hard to see the many women with dying children. Children are being sold for even one meal and people are bringing children to us wishing that we should buy them.

"Most of our Christians have nothing to live on. We are so glad to be able to help them now. More than seven thousand people are receiving one bowl of hsi fan (rice porridge) daily at this place and several thousands more at the outstations, through Chinese helpers. In two days it will cease as there is no more rice here.

"For the past forty days we have had no rain and the crop this year is lost. The relief work will, therefore, have to go on throughout another year, as there is no rice harvest and no wheat."

## Floods Bringing Prospect of Famine

By H. S. FERGUSON, writing from Chengyangkwan, Anhwei

**A**S usual, we spent the month of August at Yingchowfu but this has proved to be the coolest summer I have experienced in China; owing no doubt to the great amount of rain that has fallen and the little that the sun has been visible. This has resulted in the worst flood I have ever seen in the Hwai valley. I have seen many periods of flood, sometimes causing the severest famines, but through them all this locality has been safely above the high water mark.

As the waters were rising around the city of Yingchowfu, the opium-smoking city fathers were very dilatory about stopping up the drainage outlets, which had become intakes. The result was that the water rose to the same height in the city as out. The lower portions of the city were flooded, and many houses destroyed, especially of the poorer sort. The houses are chiefly built of sun-dried bricks resting upon burnt brick foundations. When the water rises above these foundations the walls melt down as if built of salt or sugar, though perhaps not so quickly!

From the west wall of the city we looked out upon a vast lake, with some islands. The low-growing crops, as beans, sesame, melons, etc., were completely covered. Some giant millet however which reaches to a height of from eight to twelve feet, and therefore, in those upper reaches of the flood, stood up out of the water, was spared and has been gathered by boat. To the south of Yingchowfu the land was higher and flooded to a much less extent.

As has been stated, these are but the upper reaches of the flood. As one approaches the Hwai River (about sixty miles distant) conditions are much worse, for the land is lower.

We left Yingchowfu by boat on the 31st of August. The water then was a few inches below its maximum height and about one-third of the land in sight was actually flooded, but of course the proportion increased as we descended the tributary toward the main stream of the Hwai river. When we had gone about half-way (thirty miles) we found the inundation practically complete, and from there on, for the remaining thirty miles, we sailed through a boundless lake, of steadily increasing depth.

Reaching Chengyangkwan we found fully one-third of the city under water, including the main street and five of the city's seven gates. We entered the city through a breach in the wall which for the time being serves as a thoroughfare. This city is less affected than it otherwise would be, being built upon a mound in the Hwai river flat, parts of which are above flood level.

The Mission buildings in one of our outstations, Changpaitu, have all been washed down with the exception of a portion of the chapel. This, for the present, is being propped up and if it can be kept up until the water subsides, may be restored. The fallen buildings include the chapel wing specially built by the Christians themselves, two years ago, as a separate sitting place for women.

This flood extends along the Hwai river for hundreds of miles, and the main flood is tens of miles in breadth. It also reaches up all the tributaries and drainage canals that connect with the Hwai, and covers all land within reach except that which is exceptionally high.

The wheat was reaped in June, but all other crops have been completely destroyed wherever the water has reached. This flood exceeds in extent and destructiveness all others of my experience, and the famine that now stares us in the face promises to be the bitterest of all. Hundreds of thousands of people are involved in our own special field—not to look farther.

I returned two months ago from one famine, and am now face to face with another. This is a great hardship of missionary life, this constant contact with acute suffering so vast that it can never be adequately relieved. We will be here, God willing, to administer relief as He may enable us.

## Farewell Messages from Five New Workers

Miss ETHEL M. DICKSON

The promise of Psalms 145:19, "He will fulfil the desire of them that fear Him," has meant more to me to-day than ever before, for almost ever since I have known the Lord I have hoped to go as a missionary to China.

The Lord graciously saved me when I was a little girl. I do thank Him for the joy He gave me then of knowing I was a child of God, and for the love He has given me for His own eternal Word. How the satisfying portion seemed to grow as I saw we were chosen in Christ; that He has saved us and called us with an holy calling, not according to our works but according to His own purpose and grace which were given



## NEW WORKERS FOR CHINA

(LEFT TO RIGHT)

MISS MARY ROBERTS OF  
CHANGE ISLANDS,  
NEWFOUNDLAND.MISS RUTH HARRIS OF  
SANDILANDS, MANITOBAMISS EDITH E. HOLDER OF  
WOODVILLE, ONTARIOMISS ETHEL M. DICKSON OF  
BOISSEvain, MANITOBAALL ACCEPTED BY THE MIS-  
SION AUGUST 25TH, AND  
SAILED FOR CHINA OCTOBER  
13TH, 1921

us in Christ Jesus before the world began; that we were quickened together with Christ, raised in Him, accepted in the Beloved; that Christ is our Righteousness. I do rejoice in Him, the altogether lovely One! Truly it is all of grace.

I was first interested in the China Inland Mission through reading "Pastor Hsi," and hearing various missionaries tell of their work in China and of the methods of the Mission. My call is not a definite experience as with some, but an earnest desire to take the Word of Life to those who are lost, and to obey the command of the Lord of the Harvest to go and preach the Gospel to every creature. I thank God that the work is not mine that I should ask His help; but the work is God's and the plan is His, and I by His grace a fellow-laborer together with Him, called into the fellowship of His Son, who left His home and came to give His life for the lost. I am confident that the work which really counts for God is not what is done in the energy of the flesh, but what the Holy Spirit accomplishes through those who are yielded to God and who sit at Jesus' feet and learn of Him. "For it is God that worketh in you both to will and to do of His good pleasure." What wondrous grace that I who am so unworthy should have a share in bringing back the King! Maybe He will come while we are still in China.

"Far in the harvest field, reaping we may wander.

Laden with the golden sheaves we'll meet in glory yonder,"

## Miss RUTH HARRIS

There are so many things I have to be thankful for to-night that I do not know where to begin. Let me say like Isaiah of old, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." It is wonderful to be able to say "My God," because that means that "I am His and He is mine, forever and forever." There was a time when I could not say "My God," but it seems very far away, for I was saved when a child, and do not remember the day of my conversion.

I praise the Lord for having been born in a Christian home. When I think of the millions of children born in homes where Christ is not known, it makes me feel very humble, and also very anxious that they might hear of Him.

When I grew up and left home to teach school, the love of worldly pleasure had the first place for a while, until some good friends doubted if I were a Christian. This grieved me and I began to wonder what was wrong. One evening as I was reading the Gospel of John, the Lord showed me that I belonged to Him alone and that I must live for Him and not for myself. It was much the same as when the Lord turned and looked on Peter, and Peter went out and wept bitterly. But not till a year later was the missionary vision given. How well I remember that Sunday morning when every word of the sermon seemed to be spoken directly to me—and how I resented the thought of being a missionary! But the Holy Spirit had His way in the end, and soon after there came an intense longing to go to the heathen in China, for the Lord Himself was giving me His yearning over the lost. At this time I was led to think of the China Inland Mission by reading "The Growth of a

Soul", being the life of Hudson Taylor, and also by hearing various missionaries of the China Inland Mission. The Lord wonderfully opened up the way for me to attend the Moody Bible Institute, and I spent the happiest year I have ever known in studying God's Word. Someone asked me, "Do you love the Chinese?" Well, I do not know them at present, though I expect to before long. But I do love the Lord Jesus, because He first loved me, and it makes me unspeakably happy to know that He has called me to have fellowship with Him in China in winning the lost for whom He died.

If the Lord Jesus is calling you into this glorious privilege don't keep Him waiting, or you may miss His plan for your life.

## Miss MARY ROBERTS

It is with a heart full of joy that I stand before you this afternoon, praising and thanking God for all that he has done for me, and for the wonderful way in which he has led me.

We have a most wonderful Savior; He has been just as real to me as any human being. But I often wonder what it will be, when we see Him!

It's only a little over two years since I accepted Jesus Christ as my personal Savior, and I feel very sad as I look back at the years I have thrown away. A life lived without Christ is a life wasted.

It was, as I remember, about two months after I was converted that I purposed taking up Christian work, as I wanted to spend the remainder of my life living for Christ. Thus, one evening I fully surrendered myself to Christ, telling him that if He could use me I was willing to be used. Not long afterwards I began thinking of China and telling my friends I was going. Having very little encouragement I began wondering, myself, how I could get to China. I had had no Bible training of any kind, but I knew if God had called me He could prepare me. One day I saw an advertisement of the Moody Bible Institute. I thought if it was connected with Moody, the great evangelist, it was all right, as my father used to keep his sermons in the home and they were of the good old Gospel type.

I went to the Moody Institute and I thank God that he ever led me there. Some of the teachers there will be an inspiration to me, I know, even after I get on the field.

Yet, two or three weeks after being at Moody, I decided I did not want to go to China, I took my eyes off God and fixed them on myself, wondering what could I do in China, feeling sure I could never learn the language. So I made up my mind to take a deaconess' course and stay at home. A school I thought I would like to train in would not accept me because I was not of their denomination and I was referred to one of my own denomination. But on going home, I began to think it was China that God wanted me to go to and I promised God then and there if it was so, I would go. Then I felt very happy, whereas in trying to take up other work I had been very unhappy. I knew if God wanted me in China, He would open the way, and He has done so most wonderfully.

Missionaries of different Societies came to the Institute. One day Dr. McDonald and Miss Soltau of the China Inland



Mission came and they seemed so Spirit-filled and so happy I was very much impressed. And when I heard them speaking of the faith Society they were members of, I decided it was by faith I wanted to go to China, just trusting in the Lord for my support. Up to that time I had not heard of the China Inland Mission.

Upon writing the Secretary, and before mailing the letter, I went to my knees and asked God to show me definitely if it was His will that I should go out under this Mission. After praying I took up my Bible and it opened to Matthew the 10th chapter. Here I began reading and was surprised to find it was where Christ commanded His apostles to go out and preach the Gospel taking with them neither gold nor silver nor brass in their purses. I felt God's presence very near me and I knew that this was the way God had of answering my prayer.

I just want to thank and praise God that He led me this way. Since getting to know the China Inland Mission I consider it an honor and a privilege to be a member of such a Mission that teaches and believes the Bible to be the inspired Word of God.

In closing I would like to repeat a verse of a hymn which is my mother's favorite:—

"Lord I would clasp my hand in Thine,  
Nor ever murmur nor repine;  
Content whatever lot I see  
Since 'tis God's hand that leadeth me."

#### Miss EDITH E. HOLDER

My heart is glad at this hour, because it is the result of God's plan for me. God has been patiently bearing with me and carrying me step by step.

I thank my God first of all for a Christian home, and especially for a Christian and praying mother, the influence of whose life led me first to look to higher and better things than those of this world. Most of all, she infused into my life the precious lesson of trust in the Lord.

My first decision to live for eternal things was in that old country home of my birth, after father had told us a Bible story one evening at twilight. It was the story of the Flood—God's punishment—such was the awfulness of sin.

He then told us about Heaven where God was preparing a home for all those who love and trust Him. The impression has never left me.

But I had already learned that my nature was anything but good and I often thought that it would never be possible for me to live with God, so holy. But I can thank God to-day that He doesn't make saints of angels, but of sinners. And He later revealed to me, not only that I was the sinner but that He was the Savior.

But God does not merely save us that we may get to heaven. We are saved to serve. He impressed upon my heart, "He that winneth souls is wise", "He that winneth souls shall shine as the brightness of the firmament, as the stars forever and ever"

In 1914, at Albert College Summer School, I received my first call to my Master's service through a message given by Rev. Stanley E. Annis, now in China, which led me to pray from that day on, even to this, "Lord, lead me into that place where my life will count most for Thee."

Yet I had no desire to be a missionary. That autumn I went to work with the idea of aiding in the support of missionary work. I had even spoken for a native worker in China, deciding for myself that such a worker would do more than I could do, anyway.

But my plans failed. After learning to be economical, and saving seventy dollars in view of my desired end, I lost my position, being one of five girls then laid off. However, I took a new position, a better one, and trusted to carry out my plans without further interruptions. But I only worked there four and a half days—the last of my office experience—for serious illness so nearly ended my present life that I realized afresh that I was bought with a price, even the precious blood of Jesus Christ.

I had often thought of going to Toronto Bible College. But it is a missionary school, and I knew it; therefore I feared to go in case the call of God should be so definite I could not escape it.

But by the next year, it was clear that I should go, feeling, "Woe is me if I preach not the Gospel," as God opened the way and answered prayer most definitely.

How I have thanked God, since, for His leading in this! For what I have received at the Toronto Bible College through the study of God's Holy Word, the influence of our godly instructors, and the fellowship with the students in that place, time

will never estimate.

Yet it was not until after one full year's work in this college that I really said "Yes" to God's work across the seas. And what a difference there was in my life and work after that full surrender was made! The decision was not reached through any lectures on the part of instructors or through the enthusiasm of students of the college. Again and again the call came, through God's servants who had given themselves to His service, as I knew I should do. The last two through whom God spoke to me were members of the China Inland Mission which I have come to love so much.

As touching experience in modern views and teaching, I have learned to appreciate more the China Inland Mission and thank God for its soundness in the faith of our fathers, its precious prayer life and spiritual atmosphere.

Do you wonder that my heart is filled with praises to Jehovah as I review again my life and see what He has been doing? If my plans had worked out, I would not be here to-day rejoicing in the Lord, glad to be privileged to testify to His wonderful grace, and confident that "He who has begun a good work in me will also perform it, even to the day of Jesus Christ."

In addition He has promised, "Lo I send an angel before thee to keep thee in the way, and to bring thee into the place which God has prepared."

#### Miss LEONA S. THOERING



MISS LEONA S. THOERING, OF CLEVELAND, OHIO, ACCEPTED BY THE MISSION JUNE 2ND, SAILED FOR CHINA OCTOBER 13TH, 1921

It was about three years ago, when I heard Mr. Bingham of the Sudan Interior Mission speak, that I first heard the call to go to the foreign field. Matthew 28:19, 20 had, somehow, never become personal to me; but it was then through his message, that this came to me as a personal command.

At that time I was attending night school. It seemed impossible that I could ever go to China. But 1 Thessalonians 5:24 came to me and I knew that the Lord had called me and felt certain that He would remove all the difficulties. Yet it was not until I was willing to yield all,

that the Lord did begin to remove these difficulties. When I made a full surrender and said, "Lord, I am willing to stay in this country and not go to China, if it is Thy will," that He opened up the way for me to go.

Some speak of going to China as a sacrifice, but I surely count it a privilege to be permitted to tell of Christ in a heathen land. Once in Los Angeles I experienced this in speaking to a Japanese boy. I found that he did not know a thing about Sunday School or God or our Savior, and it was a rare privilege to speak to that little lad of those things. If it was such when speaking to one, how much greater privilege it must be to speak to many.

The Lord has indeed opened up my way. When I was accepted in June I had practically nothing toward my outfit, but He has provided wonderfully.

There is just one verse I wish to leave with you, Isaiah 41:10. It was hard to leave my friends with whom I had had such sweet fellowship but this verse has been so precious to me! It was a message given to me the Sunday before I left:—

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

I know that if I go out depending on Him I will have a staff to lean upon. I know that I can do nothing, but "His strength is made perfect in weakness."

I trust you will remember us in prayer. We will always consider it a blessing and a comfort to know that you are thus remembering us. I again say that I count it a privilege to go to China and I am just so glad I am able to go!



## Editorial Notes

FOREIGN postal charges seem to be advancing. In Canada a change took place October 1st, and for the sake of those who write to China we should call attention to the following rates: From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; postcards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

Another party of new workers left for China October 13th, and we print in this issue farewell messages that some were able to give at Toronto. Each, furthermore, requested prayer for herself, humbly acknowledging need, even as one said, "I covet your prayers for my faithfulness. I am satisfied with Jesus, is He satisfied with me?" It is in reliance upon Him that success in His service is assured. Let us not fail to uphold these new workers before God—and not only these, but all the body of missionaries. Ephesians 6, which describes the Christian's armor, also calls upon us to be armorers, keeping the weapons keen and the defensive armor intact by our attendance upon them by prayer "with all perseverance and supplication," that, fully equipped with God's Spirit, they may boldly make known the Gospel.

It has been said that one of the most helpful forms which the ministry of the China Inland Mission to the Christian public in the various home lands has taken is the holding of periodical conferences at which addresses may be heard from Bible teachers and missionary workers on furlough. These occasions also bring about enjoyable fellowship between the friends at home and the missionaries from the field. Central conferences are at present planned to be held annually; in the spring at Atlantic City and Buffalo, and in the autumn at Toronto. In addition to these, local conferences have been held for some years past as opportunity offered in various cities and towns, mainly in Canada. Most of our speakers have been drawn from the Toronto centre and the item of traveling expenses has generally held the Mission to seeking openings in places within a moderate distance of Toronto. However, feeling the importance of deputation work, the Mission now invites correspondence from friends anywhere in Canada or the United States who would co-operate in arranging conferences of three or four days. Where possible such invitations will be accepted with arrangements to bring three or four speakers. If interested please write either to the Secretary in Toronto or in Philadelphia, or to Rev. F. A. Steven, China Inland Mission, London, Ontario.

The organization of the Bible Union of China seems to have started a movement of testimony in various parts of the world regarding the fundamentals of the Faith and the authority of the Scriptures. The London "Christian" of August 25th, 1921, announced that steps were being taken to form a "Bible League for

India, Burma and Ceylon" which workers in connection with missionary Societies and other residents, foreign and native had expressed their desire to support. In the United States, some fifty or more ministers in Lowell, Mass., and its vicinity, have formed an evangelical alliance, says the "Moody Bible Institute Monthly," which projects a Bible Union of America on the lines of the Bible Union of China, the stated objects being: (1) To give expression to the unity which exists among evangelical Christians. (2) To combine the various branches of the true church in a united testimony in favor of evangelical truth including the sovereignty of God, the deity of Christ and the ministry of the Holy Spirit; acceptance of the Holy Scriptures as the only infallible rule of faith and practice; salvation through faith in Jesus Christ by His vicarious sacrifice; and the resurrection. (3) To promote the kingdom of God. The president of this new "Union" is Rev. J. E. Kennedy, pastor of the First Presbyterian Church of Lowell, and the secretary is Rev. G. B. Marston, pastor of the Fifth Street Baptist Church of that city.

When the subject of church union was under discussion at a recent national gathering of one of our leading denominations, one delegate was reported as declaring—as an argument in favor of church union—that there was already existing a wider divergence of view between members in any one denomination than between the denominations themselves. Doubtless this is true, and the deep-reaching division which necessarily puts members of the same denomination one side or the other, lies along the line of individual attitude toward the Bible, as to whether it *is* or *contains* the word of God. This is not a quibble of words; nor is it a minor matter. It is vital. This cleavage is made by the "sword of the Spirit" for "the Word of God (Hebrews 4:12) is quick (living) and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of... the joints and marrow"—which joints, if they are not "holding fast the Head" (Colossians 2: 19) cannot be knit together and "increased with the increase of God". A human body in which certain parts no longer give acceptance to the claims of the head is in danger of the operating table or of undergoing serious treatment. Where there is a denial of the full inspiration and divine authority of Scripture it will be found there has been a paralysis of some portion of the believer's faith. For, usually it is when the individual *desires* that a doctrine should be other than it is, that the portions of Scripture that support that doctrine are doubted. Few doubt contrary to their inclinations. The doubter, ordinarily, is "compelled to come to his conclusions" simply to support an opinion of his own that he will not surrender. So, "out of the abundance of the heart his mouth speaketh." A submissive, self-ignoring, God-trusting acceptance of the whole Bible is the only position that allows one to get a clear focus on Truth. And an interdenominational effort after Bible union, rather than movement toward church union, will manifestly help most toward preserving "the unity of the Faith."



## Here and There

Mr. D. E. Hoste, General Director of the Mission, has returned safely to Shanghai, and in good health, from his visit to the stations in Western Szechwan.

The following transfers of stations in connection with North American workers have been made: Mr. and Mrs. J. H. Mellow from Sichow to Siaoyi, Shansi; Mr. and Mrs. T. Cook from Pengshan to Kiating, Szechwan; Miss H. E. Barney from Chungking to Suifu, Szechwan; and Mr. and Mrs. S. Eaton from Ningkwofu to Kienping, Anhwei.

Mr. R. C. Scoville and Miss H. E. Small were united in marriage at Tsinchow on June 24th. After spending a short holiday in Lanchow, they will return to take up work in Fukiang, Kansu.

Mr. and Mrs. W. F. H. Briscoe (the latter formerly Miss Meta Kuehn) have been appointed to the newly opened station, Hokiang, Szechwan, an important centre on the Upper Yangtse.

Mrs. Stott, whose name is connected with the beginning of the Mission's work in Wenchow, Chekiang, and who will be remembered in many parts of North America on account of her extensive deputation work some years ago, has long been in declining health. She has most comfortable surroundings in the

home of Mrs. Webb, 130 St. George Street, Toronto, and is visited there by her friends.

### Arrival

October 3rd, 1921, at Vancouver, Mr. and Mrs. James Orr and Lily Orr, Mrs. A. Grainger and May Grainger, from China. October 9th, at Montreal, Mr. Marshall Broomhall and Mr. L. Wood, from England.

### Departures

October 1st, 1921, from Montreal, Mr. G. T. Denham for England. October 13th, from Vancouver, Mr. and Mrs. James Stark, Dr. and Mrs. H. L. Parry, Mr. and Mrs. M. Ringberg (Swedish Mission in China), Miss H. Lundvall and Miss A. Jensen (Scandinavian Alliance Mission), returning, with Miss L. S. Thoring, Miss E. M. Dickson, Miss R. Harris, Miss M. Roberts, Miss E. E. Holder, Miss E. Odegaard (Norwegian Mission in China), Miss H. M. Wang (Swedish Mission in China), and the Misses Mjelve and Wisness (Scandinavian Alliance Mission), all for China.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Give thanks to God for the success of Mission conferences, praying that

His blessing may extend to further ones (pages 161, 175).

**Praise Him** for the advance of missionary work, and **ask** the Lord's blessing upon the Chinese church and His guidance on all workers (p. 167).

**Thank God** for the expectation of better government in Shensi (p. 167).

**Pray** for the people of Shensi and for a revival in the church there, also for the missionaries that they may be "speeded on their way" as they enter autumn and winter work (p. 169).

**Remember** Miss Gregg's work among women—cutting out and keeping before you the list of meetings, if you will (p. 169).

**Pray** that the Yunnanfu chapel and all other buildings of the Mission may be used to God's glory and to the salvation of many (p. 171).

**Pray** for Mr. Parker's safety and speedy escape from brigands (p. 171).

**Praise God** for the release from opium planting in Kweichow and **pray** for the tempted Christians (p. 171).

**Remember** flood refugees and famine sufferers (p. 172).

**Pray** for outgoing new workers and returning missionaries (pp. 163-4-5-6).

### CHINA INLAND MISSION CALENDAR For 1922

Printed in sepia and mounted on heavy board, 6¼ by 10 inches. The card and calendar pad below it are suspended by brown ribbons. The calendar pages are interleaved with interesting missionary matter and requests for prayer.

From the  
Mission  
Offices

Price,  
35 cents  
postpaid



## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, SEPT., 1921

PHILADELPHIA			TORONTO			SPECIAL PURPOSES		
GENERAL AND MISSIONARY PURPOSES			GENERAL AND MISSIONARY PURPOSES			SPECIAL PURPOSES		
No.	1st	Amt.	No.	1st	Amt.	No.	1st	Amt.
1902	\$ 3 50	1995	1902	\$ 3 50	1995	1902	\$ 3 50	1995
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1908	6 00	1999	1908	6 00	1999	1908	6 00	1999
1909	50 00	2000	1909	50 00	2000	1909	50 00	2000
1910	21 92	2002	1910	21 92	2002	1910	21 92	2002
1912	100 00	2003	1912	100 00	2003	1912	100 00	2003
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1918	5 00	2010	1918	5 00	2010	1918	5 00	2010
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1920	5 00	2012	1920	5 00	2012	1920	5 00	2012
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1932	6 00	2019	1932	6 00	2019	1932	6 00	2019
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1935	5 00	2022	1935	5 00	2022	1935	5 00	2022
1937	5 00	2023	1937	5 00	2023	1937	5 00	2023
1938	25 00	2024	1938	25 00	2024	1938	25 00	2024
1939	36 00	2025	1939	36 00	2025	1939	36 00	2025
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以便以設耳

EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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TORONTO  
DECEMBER, 1921

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CONTENTS	PAGE
MODERNISM—By Rev. J. W. Weddell.....	179
SCIENCE AND THE SCRIPTURES—A testimony by Sir William Dawson.....	179
THE ALTAR AND THE FIRE OF GOD—By Dr. H. L. Parry.....	180
THE MINISTRY OF THE BUSINESS DEPARTMENT— By Mr. M. Hardman.....	181
THE HANGCHOW BIBLE TRAINING INSTITUTE— By Mr. W. H. Warren.....	183
THE HUDSON TAYLOR SCHOOL AT LUCHOW— By Mr. W. H. Hockman.....	184

	PAGE
A MISSIONARY'S LIFE "WORTH HUNDREDS OF CHINESE?"—By Mr. C. H. Stevens.....	185
RECENT TUCHUNS OF SHENSI—From the "North-China Herald".....	186
CURRENT NEWS FROM CHINA.....	186
EDITORIAL NOTES.....	189
INDEX FOR 1921.....	190
PRAYER CALLS—PRAISE ECHOES.....	190
ARRIVALS AND DEPARTURES.....	190
HERE AND THERE.....	191
DONATIONS.....	191

耶和華以拉

Jehovah-Jireh



THE BABY IS THE CENTRE OF HOME INTEREST IN CHINA AS WELL AS IN OTHER LANDS. IF THE LITTLE ONE HAPPENS TO BE A BOY THIS IS ESPECIALLY TRUE. THE ABOVE GROUP IS SEATED ON THE "KANG," WHICH IS USUALLY OF BRICK, WARMED BELOW BY PIPES FROM A SMALL HEATER, AND IS A BED BY NIGHT AND SETTEE BY DAY



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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F. A. Steven, Representative

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*Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 416; schools at Chefoo and missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1919, 4,334; communicants in fellowship, 53,920; others under regular instruction, 53,920 (1920) baptized since commencement, 81,092.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

**NOTE**—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."





## Modernism

By Rev. J. W. WEDDELL, in "Watchword and Truth"

*Twelve points of difference between the old and new theology*

**T**HE NEW THEOLOGY says, the Bible contains the Word of God: the Old Theology says, the Bible is the Word of God—the Word judging man, rather than man judging the Word.

2. The New Theology says, Jesus Christ is a son of God: the Old Theology says Jesus Christ is the Son of God.

3. The New Theology says, the birth of Jesus was natural: the Old Theology says, the birth of Jesus was supernatural.

4. The New Theology says, the death of Jesus Christ was exemplary: the Old Theology says, the death of Jesus Christ was expiatory.

5. The New Theology says, the life of Christ is the life He lived *here on earth*: the Old Theology says, the true life of Christ is also the life He is living for us *at the throne*.

6. The New Theology says, character is built up, like Babel, from *beneath*: the Old Theology says, real and lasting character is something that comes down, like the New Jerusalem, from *above*.

7. The New Theology says, man is the product of evolution: the Old Theology says, man is God's *special creation*.

8. The New Theology says, man is the unfortunate victim of environment: the Old Theology says, man is an *actual sinner*, fallen and utterly lost.

9. The New Theology says, man is justified by works of his own: the Old Theology says, man is justified by faith in the *atoning blood* of Christ.

10. The New Theology says, the new life and nature of Christianity comes by natural *development* of the best that is in us: the Old Theology says, it comes by miraculous *regeneration and sanctification* through the Holy Spirit.

11. The New Theology says, the Gospel was sent to *save the world*: the Old Theology says, the Gospel was sent to *save men* out of the world.

12. The New Theology sets its hope of the future on man's *civilization*: the Old Theology sets its hope on *Christ's coming and kingdom*, spiritually existent to-day in men's hearts, actual and gloriously so in a future day in all the earth.

Hence do we devoutly pray, "Thy kingdom come; Thy will be done, on earth as it is in Heaven."

## Science and the Scriptures

A testimony of the late Sir J. WILLIAM DAWSON, LL.D., F.R.S., F.G.S., etc.,  
for thirty-eight years principal of McGill University, and of  
world-wide repute as a geologist

**I**N COMPARING the findings of science with the Biblical record, Sir William Dawson, being a good Hebrew and Greek scholar had an immense advantage over the majority of scientists. In the course of a conversation, he urged that any one who aims to interpret the first chapter of Genesis should know something of what is there described, and the exact meaning in the original of the words used. "If," he said, "men of science were also Bible students, and theologians had more knowledge of science, there would be less discussion and more agreement. It is a remarkable fact that the men God chose to write the Scriptures evidently knew a great deal more about nature, loved nature more, and looked upon it more as the work of God than most modern religious writers do."

"Is there any real discrepancy between science and the book of Genesis?" Sir William was asked.

"In my judgment, none. I maintain that, so far as an inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvelous. To my mind the first chapter of Genesis, in the way which it has anticipated discovery and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it or wilfully misrepresent it."

"What is your belief as to the origin of man?" he was asked.

"I know nothing about the origin of man except what I am told in the Scripture—that God created



him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that *there is nothing in science that reaches the ORIGIN of anything at all*. That man is a product, a divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. With man something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created'; an inferior term, 'made,' being usually employed in the case of animals."

When Sir William was asked if he would kindly define his attitude to the theory of evolution, he replied that so many things pass under that name that an answer was difficult.

"You might," he said, "as well ask me whether I believe in theology. There is a rational evolution, a

purely hypothetical evolution, and an irrational evolution, and they are all fighting among themselves. I believe in the evolution of a leaf from a bud, of a chicken from an egg, but I do not believe in the evolution of anything from nothing, or of anything from something in which it was not potentially before. What has been evolved and what has been created science cannot at present determine. It is a purely hypothetical question."

Sir William was asked whether his scientific investigations had affected his religious faith, either strengthening or weakening it.

"I should not say," he replied, "that they have either strengthened or weakened it. But they have certainly illustrated it. THERE IS NO NEED OF ANYTHING TO STRENGTHEN A MAN'S BELIEF IN CHRIST. My study of nature has certainly widened and enlightened my religious faith."

## The Altar and the Fire of God

From an address\* by H. L. PARRY, M.R.C.S., L.R.C.P., Superintendent of the China Inland Mission in West Szechwan

WE are on the point of returning to China for the fourth time and it is impossible to go back after all these years without some heart-burning. What is going to come?

We are at such a time freshly face to face with the question, What is the ultimate, the greatest, the deepest need of all? My friends, my message is not entirely from the view point of medical missions. We have to go deeper than medical missions, educational missions, or any particular kind of missions.

There is in the Old Testament an illustration which describes very truly what I want to bring out. It is that old familiar story of Elijah on Carmel. There were the great multitudes of Israel on the slopes of Carmel; there were the worshipers of Baal going through their frenzied incantations, crying and jumping about; there was God's prophet just quietly waiting his time and his turn. I feel the words are so vivid they are far better than any I could use myself. (Please read 1 Kings 18:30-39.)

I would like to use this to illustrate what I feel and I am sure you feel, is, after all, our deepest, deepest need!

Elijah put the wood *in order* upon the altar. He took pains to build that altar, not hastily but with purpose, with care, with order. The work was well organized.

And then the sacrifice was laid on the prepared altar. We know, at once, just what that stands for all through the Bible—Calvary and the One who put away sin by sacrifice of Himself. And whatever else we do, we know that it is altogether futile to substitute anything else, or to take a message to China and leave out that. It is folly to go to any heathen land with any message but the message of Jesus Christ crucified for the sins of the world. Oh, the folly of taking any other! What message is there? There is none!

I would like, again, to use that thought of the wood laid in order—let us say in three rows. We have medical missions, one row; educational work, another row; pastoral work, another row. Layer upon layer

the wood is laid in order. We do not lightly esteem good order. We want it all: medical work, educational work and pastoral work.

I use the word pastoral rather than evangelism, for what is medical work without evangelism, and what is school work unless it is throbbing with the spirit of the Gospel, and what is pastoral work without evangelism? The missionaries are all evangelists in some way or other. The work is evangelism whether it is in the hospital, the school or the preaching hall. The one thought of evangelism covers all the work, and we cannot have it too well organized, if it is of the right kind.

There was the altar, there was the wood laid in order upon it, and there was the sacrifice. What next? Elijah waited. He was facing the thought of the tremendous issues that were hanging on that little while.

The same thing can be transferred to China. We have, there, the building of the altar, the laying of the wood of organization in the different forms of missionary work (There they are, hospitals, colleges and schools—everything!) and the great multitude waiting to see the result.

The challenge has been thrown up to God: Let him be God who answers by fire! What if He had failed—if nothing more had happened than happened to those prophets of Baal? Oh, we cannot think of it! How we thank God for that next wonderful happening—"at the time of the evening sacrifice!"

The prophet had bid the people come near, but now he came near, himself. The people in China are coming, crowding about us, but we must draw near ourselves.

We see God's prophet, in the calm confidence of absolute, simple, mighty faith, appealing to Jehovah: "Make this people know that thou art God, and let them know that I am Thy servant and that I have done all these things at Thy word." We have to vindicate ourselves before the Chinese. We do nothing for the Chinese if we do not commend ourselves to them as servants of God, even as Elijah expressed it in the words, "And that I have done all these things at Thy word." His was just a calm,

\*Given at the Toronto Conference, October, 1921. Reported stenographically, but not revised by the author.



quiet prayer—a great contrast to the crying and wailing of the prophets of Baal. But we know what followed, right then and there. As that telegraph went up to the Throne of God, there came His mighty answer. The fire of God fell upon the sacrifice and consumed it—the water and everything.

I would like to call your attention to the water. Elijah chose to have the altar drenched with it. Fire and water will not mingle, and Elijah went out of his way to have everything saturated three times over.

But there is a three-fold drenching of the altar and sacrifice in China, *without our seeking*. Among the three drenchings there is, first, the natural enmity of the human heart, as truly active in China as in the rest of the world. It just drenches everything—that sinful heart of man which is opposed to God, for although there is something in the Gospel that appeals to the conscience, the will resists.

Then, there is the political drenching. We cannot separate ourselves from our nationality and it has its effect on missionary work. The Chinese are waking up. They know what one country and another are doing—and what they are doing to China! We are linked up with different nations and it is very hard, sometimes, to separate the real spiritual message from these international questions. My friends, we are right up against this in China, now. There is a new order of things and we have to face it.

Not only is there this, but there is another drenching that we did not know years ago—another great drenching upon the altar in China! When we first went to that country our adversaries were the powers of darkness arising from heathenism. Now, sometimes, one feels that our deadliest enemy is closest to us, not only in China but in India and other mission fields. It is the *spirit of Modernism*.

The September number of "China's Millions" gives the testimony of that Japanese Christian, Mr. Kanamori, regarding the influence of Modernism in heathen lands. You in the home lands can hardly realize how deadly it is, what a fight faith has to make against it, but when you are there, face to face, you know there is a new force at work in China and that

it drenches with more effect than anything else.

We are going back to China now. What do we need? More money? Yes! More workers? Yes, plenty of workers, thousands of workers! More equipment, better organization? Yes. But above and upon it all, just one thing is needed.

Elijah *prayed*, and the fire of God fell! I do not mean that we need anything spectacular, anything visibly out of the ordinary, but we need *the power of God*. We cannot get it from anything here on earth, and no means of contriving will make it to spring from *under* the altar. It must come from *above*. It is this fire that must convince our fellow men of their utmost need and that will transform them as nothing else can do. To baptize them with fire and the Holy Spirit—that is our need!

Just the quiet, steadfast prayer of Elijah ascended, and the fire fell, followed by the refreshing rain from Heaven. His was a simple faith, trustful as a little child! I am sure you will join us in that kind of prayer, remembering our utmost need, *the* need.

A few years ago we met a young lady who had come home from one of those mighty workings of the Holy Spirit among one of the lower castes in India. She said that when she went home for furlough the previous time she had seen the large churches, schools and Christian institutions out there but knew there was something lacking. She felt there must be something different. She said, "I felt I would die unless we really saw souls of men and women being born again and entering into the life of experience." It was not very long before that prayer was answered!

Our last request is just this: pray for us and all our fellow workers in China that such may be our experience and that we may see the results of the fire of God falling upon the sacrifice and burning not only the sacrifice but licking up all those drenchings of water as well. We are truly helpless against this three-fold drenching, and especially the last which I mentioned. Indeed, looking at ourselves alone, we might just as well give up, altogether! But there is the way of prayer which leads into the holiest of all, and God will hear and Christ is the same yesterday and forever!

## The Ministry of the Business Department

From an address\* by Mr. MEREDITH HARDMAN, Business Manager of the China Inland Mission in Shanghai

**I**N a work of such dimensions and scope as the China Inland Mission, you will readily understand there are many offices to be filled besides that of directly preaching the Gospel to the heathen.

You know, more or less, what is needed in the home departments, but speaking of the field—there are the general director and those who immediately assist him, the superintendents of the various provinces, the treasurer and his staff, those who receive and care for the new workers on arrival in China, our brethren and sisters who are in charge of the training homes, the principals and teachers of our schools in Chefoo, and those who are responsible for what is called the Business Department.

It is very beautiful to see how the Lord from time to time raises up and prepares those of His servants

whom He calls to fill these posts.

Let me give you one instance. Just twenty-nine years ago a young missionary and his wife were settling down to their work in the city of Chungking, which is the commercial capitol of Szechwan. They were looking forward with great anticipation to a happy time of service among the Chinese in that populous centre, but God had ordained otherwise. The wife became very ill and although there was no lack of medical help (there were two skilled physicians in the city) all the care and attention shown failed to arrest the disease. At first this appeared to the young workers as a test of faith, and prayer was made unceasingly that they might be permitted to continue in the work to which they believed themselves called, but their expectations were not fulfilled. Indeed the sickness became so severe that the doctor decided the

\*Given at the Toronto Conference, October, 1921



patient must return to England and ordered her to leave within a week.

As the young missionaries were gliding down river in the tiny native boat on their way to the coast, they were at a loss to understand God's dealings with them. Had He not guided to that part of the field? Had He not enabled them to gain some knowledge of the language and of the customs of the people? Then why had He made it impossible for them to remain?

It was then they needed a promise from God's Word on which to lean and they found it in an old favorite—Proverbs 3:5-6: "Trust—" After that, whatever came, it was enough to know that God was at the helm, albeit they themselves could see no light on the way.

And then, on arrival in Shanghai, a surprising thing happened. The sick one commenced to improve, and ere long was on the high road to recovery! No trip home, nor even further treatment was necessary! What did this mean? One thing was certain—that circumstances beyond their control had forced them to leave the West and come to Shanghai. But what for?

Just at that time the position of Business Manager became vacant and the Mission authorities were seeking guidance as to who should be appointed in his place. The young missionary was sent for and asked if he would be willing to fill the gap. Not having had any business training, however, he naturally felt considerable hesitancy in undertaking a work for which he might prove unsuitable. But he had learned this lesson—that it is the Master's prerogative to assign His servant's task—the servant's duty to do his Master's will, and that He who gave to Bezaleel the wisdom needed to accomplish the special work to which he was called, was just as willing to give to His servant now the ability to perform whatever duty He might lay upon him. And so in entire dependence upon the Lord the duties of a pastor were given up for those of the office desk.

Now laying aside my disguise, for the "young missionary" and the speaker are one and the same, I will tell you something of the work to which my wife and I were called at that time!

It was in the early days of the Mission, when our workers began to push out into the great interior, that the necessity of establishing a base of supplies was recognized. There were two reasons for this. First, it was felt that while many of the necessities of life were obtainable in the interior, there were not a few things which were needful for the comfort, health and greater usefulness of the workers which could only be obtained from the home land. And secondly, since the missionaries could scarcely be called wealthy these goods must be purchased at as reasonable a rate as possible.



THE CHINA INLAND MISSION BUSINESS DEPARTMENT STOCK ROOM AT SHANGHAI WHERE THE STORES ARE GIVEN OUT TO BE PACKED FOR THE INTERIOR. MR. HARDMAN IS AT HIS DESK CALLING OUT THINGS FOR THE "BOYS" TO TAKE OUT OF THE PIGEON HOLES. OF THE TWO CHINESE "BOYS" HERE, THE FRONT ONE IS SHIPPING CLERK AND THE OTHER THE PACKER WHO DOES ALL THE PACKING FOR THE DEPARTMENT. THE STORES ARE AROUND THE ROOM IN PIGEONHOLES.

And so a Business Department was established in Shanghai. At first, owing to its want of capital (it was started with a gift of \$65.00) it was probably little more than a purchasing agency; but early in the work, the idea of building up a capital was conceived. This was accomplished by adding a small percentage to all goods sold, and by setting aside whatever profit thus accrued. In this way we eventually accumulated sufficient capital to buy such goods as we required direct from manufacturers at wholesale rates.

Our endeavor has always been to keep in stock in Shanghai a supply of all the goods which experience taught were in fairly constant demand by our workers in the interior. To this end we purchase from the United Kingdom, Canada, the United States, Australia, indeed from any market where we find quality (the first requisite) and reasonable price combined. This in itself entails a fair amount of work and foresight, for requisitions have to be made out fairly frequently on a large number of firms in different parts of the world; and one has to look ahead, for goods cannot usually reach us for three to four months after they have been ordered. Then, when they arrive, the selling price of every article has to be made out according to the ever-varying exchange from gold into silver currency.

Thus we have a large assortment of goods from which to fill the orders of our missionaries, which orders are received by us at stated intervals. Each station has the privilege of ordering once a month and should there be urgent need, such as arises through illness, the workers can write or telegraph us direct. Otherwise all orders reach us through the local secretaries in the various centres, who collect the orders from the stations in their districts.

Each member of the Mission is supplied with a printed copy of a list of the goods we carry, with the prices added, from which they order whatever they



wish and are able to pay for. If, as often happens, they have need of anything not found on our shelves, we gladly purchase it locally or from the home countries.

On receipt of orders from the various centres, which arrive on different days so as to spread out the work evenly over the month, the goods are selected, packed and despatched with as little delay as possible. As a rule most of the goods are forwarded inland by freight, though some districts need everything sent by parcel post and this requires extremely careful packing.

Perhaps it will interest you to know just what sort of goods we keep on hand. A large assortment of canned provisions, baking powder, butter, crackers, cocoa, fish, fruits, jams, meats, oatmeal, and other cereals, quite a variety of toilet soaps, laundry soaps of which we dispense from six to seven tons per annum, writing paper and envelopes, and a long line of stationery items, a few well-known medicines among which Mecca ointment (made in Toronto) finds a prominent and well-deserved place, books mostly used in the study of the language, household and kitchen utensils, all sorts of dry goods, boots and shoes and baby linen.

Just before the war the amount of our sales for one year in Shanghai amounted to \$50,000.

In addition to this work of the Business Department so briefly outlined, there are frequent shipments, in and out, of passengers' baggage and of parcels and cases from friends in the home lands to the missionaries in the interior.



THE HANKOW MONTHLY ORDER READY FOR SHIPMENT. THE CASES STAND IN THE YARD OUTSIDE THE SHIPPING ROOM DOOR. THIS SHIPMENT REPRESENTS SEVENTY-FIVE BOXES PACKED FOR ABOUT TWENTY-FIVE DIFFERENT STATIONS. ALL STORES FOR HUPEH, HONAN, HUNAN, SHENSI, AND KANSU ARE FIRST SENT TO HANKOW. THE MEN (FROM LEFT TO RIGHT) ARE: THE CARPENTER, THE PACKER, A COOLIE AND THE SHIPPING CLERK

Once a year it is our great privilege to receive six or eight large cases containing hundreds of gifts from the members of Beulah Tabernacle for our workers. These cases are opened and the contents sorted and forwarded by freight or post, particulars of contents and value having been first supplied to the Chinese Customs.

In addition to the goods we keep in Shanghai we have stocks in Chungking for the immediate use of our friends in the far West and in Chefoo for the requirements of our schools. In those centres and two others the entire time of a missionary is taken up with this business work, while there are a number of smaller centres where only part of the time is given in this way, the remainder being spent in evangelistic and church work.

In conclusion, the personnel of our Shanghai department is as follows:

A business manager; his wife, who cares especially for the requirements of our ladies and the children; one lady helper in the office, a good deal of whose time is occupied in attending to the wants of those who are in Shanghai either permanently or passing through; and four Chinese "boys,"—a shipping and general clerk, a packer, a carpenter and a coolie.

## The Hangchow Bible Training Institute

By Mr. W. H. WARREN, Hangchow, Kiangsu

THE session which closed in June completed the first ten years' work of this Institute. During that period we have given four full two years' courses, and one special four months' short course for evangelists. For eighteen months the exigencies of other work caused a temporary suspension, otherwise the work has been continuous.

The total enrollment has been 116 students; forty-five of that number have taken a full course, seventy-one have been with us from one to three sessions but have not graduated. The last two years we have had twenty-one students; eleven of them have graduated. Short term students unable to remain for a complete course, are not recorded.

On Friday, June 24th, we held a valedictory service for the outgoing men. The charge was given by Dr. Mattox of the Presbyterian College. Some of the Hangchow Chinese pastors took part, encouraging the men to go forward in faith and love. Praise for mercies bestowed and prayer for needed grace mingled together.

One outcome of the Institute is a new interest springing up around us. The Sunday congregation has increased considerably during the last six months. We shall soon be faced with the need of establishing a church. A primary day school, growing out of a Sunday School class, has been opened. All expenses connected with it are being met by a well-to-do inquirer—whose great desire is to reach the parents through the children. The management is left entirely with us, and Mrs. Liu is the efficient and honorary principal.

We have now to look forward to a new set of students to commence their course in the autumn. Men of the right stamp are very scarce and loth to come forward. More than ever we need to pray "the Lord of Harvest to send forth laborers into His harvest."



## The Hudson Taylor School at Luchow, Szechwan

By the Principal, Mr. W. H. HOCKMAN

IN THE early pioneering days of our Mission, the work was, in certain respects, comparatively simple. Our missionaries were called upon to push out into the great unknown interior, where violent opposition and certain persecution awaited them, and whither they went with their lives in their hands, enduring hardness like the heroes enrolled in the eleventh chapter of Hebrews. Their lives were strenuously lived, and their ministry faithfully rendered. They were the "first line" who made breaches in the strong walls, opened the fast closed gates, and planted the banner of the Lord in the midst of the enemy. But their ministry was largely limited to the scattering of seed, and the gathering of first inquirers. They needed but very simple equipment — only a small corner to live in and a goodly supply of Scripture portions and tracts.

Those of us to-day who follow in their steps, and build upon their foundations, have inherited the problems and responsibilities that naturally evolve from successful planting and healthy growth. Our days are more peacefully lived, but our work is vastly more complicated. To-day we have tens of thousands of believers, scattered over the country at such distances that many of them can only be visited by a missionary once or twice a year. To counsel and advise, to instruct and train, to organize and direct this growing young church is now the problem of our workers. No one but the missionary himself can possibly imagine what the problem is.

The modern missionary must be a pastor, a teacher, a statesman, a jurist, an administrator, and withal, a man with no small prophetic vision. The most of our workers could easily share their responsibilities with two or three other able men, and still all have a heavy burden to carry. We no longer have to wander up and down the country looking for openings; we only crave grace to deal wisely with the volume of things piling up around our very doors.

By far the most important question confronting our missionaries is that of instructing and training the young church members—not always young in years, but children in the Faith. To rightly lead and instruct a new convert from raw heathenism is no easy task. His whole life needs to be undone and put together again. The whole groundwork and background of his make-up is wrong, and you need to begin at the bottom with the most elemental principles and build up, little by little. The average man in charge of a station has so many demands upon his time and strength that he is scarcely able to touch this important ministry of systematic instruction. Moreover, every man is not a teacher. To meet the needs in this line we must have some special men, who are able



THE HUDSON TAYLOR SCHOOL AT LUCHOW, SECHWAN. BEHIND THE GROUP OF STUDENTS STAND MR. AND MRS. HOCKMAN (BEFORE THE OPEN DOOR) AND MRS. J. R. SINTON (BEFORE THE WINDOW TOWARD THE RIGHT)

to give their whole time to this particular work, either going about from place to place, or gathering the learners into some central institution specially fitted for the work.

Aside from this question of teaching the converts, we are called upon to face the additional problem of what is to become of the convert's children. Are they to be left to drift off in the surrounding tide of heathenism, or are we to buy up the opportunity of saving them in their youth and rearing them up in the nurture and admonition of the Lord? To provide some simple Christian education for the boys and girls of our congregations is at once such an obvious duty and such a golden opportunity that you will hunt far and wide to find a mission station that is not straining all its resources to rise to the occasion. With few exceptions, our central stations have schools for both boys and girls, and many of the outstations either the one or the other, some supported entirely by the local church members, others assisted by the Mission. But with the multitudinous demands upon his time the average missionary can not carry his school work beyond the elementary stage. To meet the needs of the awakened inquiring minds of youth in their 'teens some special provision must be made, in both schools and teachers.

The reader will rejoice with us that our work is no longer in the pioneering stage, we have reached the time of building and development, the days of which our early pioneers dreamed and hoped and prayed. We are busy, not only gathering in the harvest, but seeking to preserve our harvest and keep it from spoiling. Our chief concern now is to establish a native church, on a firm foundation, grounded in the Truth, able not only to perpetuate itself, but to reach out into the regions beyond with the Word of Life.

With a view to meeting in some measure the press-



ing need for systematic instruction, for both the converts and their children, our Mission has established an institution in Western Szechwan where the men and boys of this section may come for longer or shorter periods and be taught in the way of Truth. This new centre of activity is located at Luchow, and is known as the Hudson Taylor School. It is on a somewhat larger scale than the first school established by Mr. Taylor in the city of Hangchow some fifty years ago, but we are sure it is after his heart, for it contemplates providing Christian instruction for all sorts and ages of men and youth and boys.

The school is situated in a quiet spot, a short distance out of the city of Luchow, on the bank of the river Yangtse, with a splendid view of both river and opposite hills, and plenty of clean fresh air. Buildings have already been erected to accommodate the boys' boarding school, which includes both primary and secondary grades, and work in this department began early in the present year. About fifty lads were admitted, from among nearly twice that number of applicants, mostly the sons of our church members.

The first term of school has been conducted under trying circumstances, owing to the buildings not being actually completed, but we have abundant reason for thankfulness, for the Lord has greatly blessed us with His presence and help. It is too early to speak of "results." In this work among the young we need to sow with patience and hope. In due time the fruit will appear, oftentimes where you least expect it. The boys whom we were privileged to teach ten years ago have now grown into men, and we have our hearts gladdened by seeing some faithfully preaching the Gospel, and others teaching in our Mission schools.

Up to the time of opening the present institution we as a Mission had no secondary (or "high school") school in the western part of this province, and a large number of our boys had to leave us just at their most interesting age. Many of them went to other schools, where Modernism dominates the atmosphere, and there they were systematically untaught the essentials of the Faith which we hold so dear. It is a sad experience to have your boys come back from some other missionary school and announce that they have learned that the Bible is really not true, and that no

properly educated people believe it any longer. It is a day of rejoicing with us that now we have our own secondary school, and can keep our lads under our own influence until they are ready for college entrance, if they wish to carry their studies that far.

Another department of the school which we hope to see realized within a short time is the "Christian Institute," a school for adults, to be conducted somewhat after the manner of some of the Bible Institutes in the home lands, where our church members can come for instruction in the Bible and kindred subjects. Classes will be held in hygiene and sanitation, the care and training of children, elementary nature study, and other matters that may help to make life cleaner and happier. The work of the Institute will, we trust, be supplemented and extended by the holding of Bible classes and local institutes in different centres of the province, by some brother specially fitted for that important ministry.

I am sure our friends in the home lands will unite with us in waiting upon the Lord, that His blessing may rest upon this new centre of work, that it may fulfil His will, and bring the saving knowledge of His truth to hundreds of youths, and help to lead great numbers of the believers into a life of more abounding fulness. Pray that the members of the staff may be enriched in their own lives, and made channels of blessing to the students. At present the staff consists of Mr. and Mrs. Sinton, Mr. and Mrs. Hockman, and four Chinese teachers. We trust that shortly our numbers will be somewhat increased. Pray that the right workers, both foreign and Chinese may be called, and that they may be prepared of the Lord for their unique ministry.

An institution like this is in a very real sense a battle ground with the powers of darkness. The very nature of the work undertaken by the school seems to stir up the concentrated opposition of the adversary. It is a daily and hourly struggle against the wiles of the Devil. Those who carry the burden can never for one moment relax their vigilance. It is pray, pray, pray, day and night! And we need to watch as well as pray. Will you not unite with us in intercession, that the Hudson Taylor School may be made mighty through God to the pulling down of strongholds of darkness and iniquity, and may witness a good confession in these days of uncertainty and strange doctrine.

## A Missionary's Life "Worth Hundreds of Chinese"?

By Mr. C. H. STEVENS, writing from Meihsien, Shensi

THE individual named Stevens taken captive by Chinese insurgents, mentioned in the home papers, must have been one and the same with myself for that has been my recent experience for two and a half months. I hope the friends will pardon my having caused such a sensation.

The officer that took me captive assured me my life was worth hundreds of Chinese. Of course he meant it was worth that to himself and his cause at that particular juncture, but I must say the remark was far from flattering to his fellow countrymen, for weighed by the pound or measured by the yard I make a poor show.

Still there is some food for serious thought in

that assertion, "Your life is worth hundreds of Chinese." God grant it may be, in the sense of being the means, directly or indirectly, of hundreds entering into Eternal Life.

My recent experience has proved afresh the faithfulness of some of our Christians. Elder Loh and Deacon Kia came to Fengsiang from Meihsien, the very morning of my capture. Truly God's clock keeps good time.

Elder Loh and one or two of our Christians volunteered to go with my wife in an attempt to see the commandant of the besieging troops, with a view of obtaining the release of the man for whom I was held as hostage. This meant leaving the city and risk-



ing their lives crossing "no man's land" where they were fired upon several times and my wife fell over a steep bank trying to avoid the bullets.

The commander would not release the man without the Governor's orders and my brave wife proceeded to the provincial capital, Sian, Elder Loh accompanying her. He was just the man for that time.

My own Christian helper, Mr. Peh, elected to share with me my captivity and whatever might happen. Others of our Christian servants, although given the option of leaving the city during the time of real danger, decided to remain until their pastor was free.

One of our Christians, whom for certain reasons we call "Lloyd George," was one of the three who escorted my wife to the opposite camp. His home is outside the city, but as certain gates were open at times, he ran the risk of being taken as a spy and ventured in to see me. On one occasion he was caught by the troops outside, blindfolded and taken a distance away for examination but was finally released. This did not prevent his venturing in again to see me. Chinese Christians are not all "rice Christians," whatever the cynical critic of missions may say.

Among the servants who declined to escape the danger is a lad of twelve. He sent a message to his parents in the country to the effect that, come what might, he would not leave until the pastor was released. This same lad is at present our prospective cook, though whether my wife will survive the effort to train him is doubtful, for he keeps her in such a ferment lest he has done the very opposite of what he was supposed to do. He was given a dollar recently, part of which was for purchase of material for clothes. It leaked out that he bought a dollar's worth of hymn books, and when remonstrated with explained that he was impressed with the importance of family worship and he intended giving a hymn book to each member of his family and instituting family worship. This youth keeps us in a continual strait betwixt two, whether to hug him for his love's sake or discharge him for his work's sake.

Since being set at liberty we have had some special meetings. Quite a goodly number gathered from various parts of the district, and we had the joy of seeing thirty-five confess Christ in baptism.

At present we are spending a short time at Meihsien, endeavoring to encourage the Christians here a little as they have been some years without a resident missionary.

We are supposed to be *en route* for furlough, but incessant rains have made roads almost impassable.

## Recent Tuchuns of Shensi

From the "North-China Herald" of September 24th, 1921

**J**UST seven weeks General Yen Hsiang-wen occupied the position of Tuchun (Military Governor) of Shensi. When he came, great were the hopes that soon the province would be pacified and unified, but it is said that he left a statement to the effect that he had taken his own life because he felt he was unable to fulfill his hopes of uniting the factions in Shensi and of bringing peace to the people he had come to save. It is also said that he had monetary difficulties due to the fact that Chen Shu-fan (his predecessor as Tuchun) and others have drained the province of all available wealth.

Chen Shu-fan is now in the southern hills and is almost certain to prove a menace to peace so long as he is at large.

Kuo (or Kwo) Chien, the notorious robber, has at last paid the price of his misdeeds. His head was hung up in a public place for several days. When he was shot an attempt was made to round up his bodyguard and in this some lives were lost.

Now, his followers led by his wife and Ma Shih-ling, are bent on revenge. They have taken possession of Fengsiangfu and are seriously molesting the surrounding country. Fortunately Mr. Stevens who was so long forcibly detained there by Kuo Chien, left the city on the morning of the day it was recaptured. This seems quite a providential deliverance, as Mr. Stevens was unaware of what was happening in the city, for the wire sent to him telling of Kuo Chien's death was never delivered. Moreover, it is now known that he was held prisoner as hostage for the life of Kuo Chien himself and not really for the father of Wei Shihling as was made to appear then. Hence it is quite reasonable to suppose that Mr. Stevens might have suffered violence, had he still been in Fengsiangfu and at the mercy of these lawless men when they returned disappointed and infuriated at the loss of their leader.

General Feng Yu-hsiang is at present Acting Tuchun and it is sincerely hoped that he will soon be fully installed in this position, as the situation in Shensi demands a leader of exceptional parts, and in General Feng is found not only a great soldier but a good Christian, and this touches the real difficulty of Shensi and China, for here, as in every other province there is no lack of men of ability. The need is character; it is lack of character nearly every time. Among General Feng's first acts on assuming the high office he holds, was the clearing out of a whole street of officially recognized brothels—a fruitful source of revenue to the police.

His task is a difficult one, for within a few miles of the city violence and robbery stalk abroad. Farmers are afraid to venture out of doors with even a donkey, lest both men and beast be pressed into the service of some warring faction. In certain districts, shops are closed, business has been suspended, and many people are taking refuge in the city. The practice of kidnapping is extremely prevalent and very heavy ransoms are demanded for the victims, and law-abiding people are groaning for the day when peace and some approach to justice will obtain in the land.

It is said that Feng Yu-hsiang has intimated to Peking that he does not wish to hold the office of Tuchun and has sent the name of his nominee—a Chihli man—whom he would be willing to support.

The police are at present busy making a census of opium smokers in the capital city, Sianfu; the inference being that soon one may see some reform in this direction also.

The Peking government has been informed by General Feng Yu-hsiang, the military governor of Shensi, to the effect that fighting has again broken out in that province and that ex-Tuchun Chen Shu-fan, having equipped his men with arms and ammunition obtained from the Szechwan authorities, is marching against Feng.—*Millard's "Weekly Review," Shanghai, October 15th, 1921.*



## "This is the Lord's Doing!" (Psalm 118:23)

Two parting testimonies from new workers

Mr. JOHN WESLEY QUIMBY

*"Every day will I bless thee and I will praise thy name for ever and ever" (Psalm 145:2).*

IT is true that every day we could tell what God has done for us, but this evening I want to point out some special days in which God through Jesus Christ has especially blessed me.

The day when I "received Jesus Christ" as my Savior is a red letter day, for which I still praise Him. It is so very simple how Jesus comes into the heart. "Behold, I stand at the door and knock, if any man hear my voice and open the door I will come in and sup with him and he with me" (Rev. 3:20).



MR. JOHN WESLEY QUIMBY  
OF PHOENIXVILLE, PA.,  
ACCEPTED BY THE MISSION  
JUNE 3RD, SAILED FOR  
CHINA NOVEMBER 10TH,  
1921

All there is to being saved is to open the door to our heart, let Jesus Christ in, believe what God says that if we received Him, we are sons of God (John 1:12,13), and we are "born again." So I praise God especially this evening, for the day when I took Him at His word.

Another day, which is a red letter day to me and for which I praise God was, when according to Romans 12:1 and 2, I yielded my whole life and service to the indwelling Christ as a loving sacrifice—when I said, "Lord, Thou canst have Thy way with me." Then, was my life filled with His joy, His peace, His rest.

And last of all, *this day*, the day when as far as I have light, it is God's perfect will for me to go to China to tell of the boundless love of God. To-day is a red letter day for which my heart has longed for years. Psalm 37:4.

This is the Lord's doing, it is marvelous in our eyes. Psalm 118:23.

Many may ask why I do not stay at home? Is not the need great here?

The great need of China is not the only reason for which I am going, in fact, it is the least. First, the love of Christ constrains me to go (2 Corinthians 5:14). Second, as far as I have light from the Word of God (Psalm 119:125) it is God's perfect will for my life (Psalm 119:133). Third, circumstances have shown me that the way is open. "Behold, I have set before thee an open door" (Revelation 3:8). Fourth, the terrible need! At home there are thousands of churches, millions of Bibles, everybody without excuse and *great* is the condemnation to those rejecting Him having the light (John 3:18). But, friends, to-night my heart aches for the millions who have never heard! "Pray ye the Lord of the harvest that he will send forth laborers into His harvest" (Matthew 9:38).

Miss LAURA A. OSBORN

My heart is full of praise to-night for such a wonderful Savior! Before I yielded my life to Him there was something lacking in my Christian life. I did not really know Him until I had yielded wholly to Him, until I realized that I did not have anything to do with my Christian life *except* to yield to Him.

I praise Him that He has led me step by step, and I think of that verse, "It is God that worketh in you both to will and to do of His good pleasure."

I am afraid I was not willing sometimes to do His will, but I praise Him for the way He has dealt in order to bring me to the place of willingness.

There came a time when I had to decide what my life work was to be. I had thought of missionary work but not definitely. About that time the Lord spoke to me at a missionary meeting and I then yielded to Him for the foreign field.

Again I had nothing to do but yield. Friends tried to tell me that I should start at once in Bible School but I could not see the way clearly. "Rest in the Lord and wait patiently for Him." If we do that He will open the doors.

He opened doors for me to go to Bible School. There I wondered where He would have me work. I did not have anything to hinder my going to the foreign field except one thing which was not, after all, a hindrance. I thought He might send me anywhere but to China, which seemed to me the hardest field. Then God wonderfully showed me that I was not *willing* to go to China and I yielded to Him and said, "Lord, I am willing to go, even to China."

Now it does not seem hard because now I know that He does it all. I just want to be in His place for me.

So I just want to say that He has led me every step of the way, and I do praise Him for His faithfulness! I would not be going to China to-night except for His faithfulness because He has led me all the way.



MISS LAURA A. OSBORN  
OF MILLVILLE, N.J., AC-  
CEPTED BY THE MISSION  
SEPTEMBER 30TH, SAILED  
FOR CHINA NOVEMBER  
10TH, 1921

## Current News from China

FOLLOWING the horrors of famine, due to drought, China now seems called upon to bear another black winter of destitution. Excessive rains and cloudbursts have produced in Anhwei, Honan and Kiangsu the most destructive floods on record. Dykes guarding lines of the Tientsin-Pukow Railway have been swept away, carrying with them about ten miles of track and resulting, of course, in tremendous loss of life. Thousands of houses have been destroyed and autumn crops will necessarily be a failure.



The district most seriously affected seems to be that a little north of Pengpu, in Anhwei. There the water stands at about sixty-five feet above sea level. The region is like a great shallow basin filled with flood water covering all except the highest points of land. A correspondent writing from Pengpu says, "This inland lake now measures some 16 miles by 150 and is dotted with islands of high ground, all of which are covered with men and animals clinging desperately to their cramped resting places. Famine will undoubtedly aggravate the sufferings of the survivors."

At Pochow, Anhwei, it was stated that holes would have to be made in the city walls in order to let out the water which had accumulated within the city, in some places to the depth of a man's stature.

Typhoons and the swollen river have put the district of Yangchow and Chekiang, in Kiangsu province, in a precarious position. These cities are China Inland Mission stations and are worked by several North American workers among whom are Mr. and Mrs. Saunders, Miss King, Miss Griffith, and Mrs. W. Y. King.

Reports come from all these provinces of continuous heavy rainfalls. The dead cannot be buried and it looks as though pestilence must surely come. Latest news tells of great floods in the province of Szechwan, and with these floods on the Yangtse, on the Han and on the Yellow Rivers, can we hope for less awful scenes of suffering this winter than those experienced last year?

Famine still continues in Kweichow and relief work is being carried on as funds are sent in.

Every incoming mail from West China brings additional news of further outrages on the Upper Yangtse on the part of Chinese soldiers and bandits. In Kweichow robbers are increasingly active and mails are being held up in all directions.

Floods in Kansu, also, are reported and declared to be the worst that the province has experienced for half a century. The work of relief is consequently very heavy.

## Our Shanghai Letter

By G. W. GIBB, M.A., writing from Shanghai, September 29th, 1921

**P**OLITICAL conditions throughout the land generally are involved in confusion, and in the provinces of Hunan, Hupeh and Szechwan, civil war is raging. Lawlessness abounds in many parts and there does not seem to be any authority, either provincial or central, able to cope with the situation. Robbers or brigands are common and many of our missionaries have experienced times of considerable strain and anxiety because of the general unrest and uncertainty. Communication with Szechwan is practically impossible because of the hostilities in the district around Ichang, while during the past month ladies have been, by Consular orders, forbidden to journey toward the west. In view of this situation, there is great need of prayer that guidance and help may be given to our missionaries and that they may be protected from the hands of brigands, for while the officials are anxious for the safety of the missionary, still these lawless bands, roaming at will all over the country, find that if they can carry off a foreigner and hold him for ransom, they are in a better position to deal with the civil authorities should circumstances at any time prove too much for them. Faction abounds amongst the civil and military, and sometimes the situation seems almost hopeless. This condition of affairs surely constitutes a definite call to earnest and sustained intercession that God will graciously undertake and bring order out of the chaos that exists.

*Mr. H. Parker of Yunnan, who was carried off by a band of brigands, is being held for ransom. Recent letters received from Yunnan, however tell us that he has been allowed to return to Hsinshao, although he is still under the surveillance of robbers. Mrs. Allen, writing on August 29th, says: "To-day we hear Mr. Parker is back at Hsinshao, but under the eye of robbers. He is still a prisoner of theirs. God had a purpose in this capture, for Mr. Parker has done some good work among the brigands. They really desire to 'make peace' but the Governor here will not listen to their terms, but will shoot all he can. They revolted before, so he says nothing can be done now but fight them. Hence, soldiers are sent to capture all they are able to find. The country is consequently in a very lawless condition."* (LATER: Mr. Parker is free from the brigands, having come to Yunnanfu under the escort of soldiers.)

*Deaths.* We, as a Mission, sustained a two-fold bereavement in the deaths of Mr. K. Macleod and Mrs. E. J. Bannan, and our hearts go out in deepest sympathy to the bereaved in this time of deep trial.

*Mr. K. Macleod, who with his wife had only returned from furlough a few months ago, spent the month of August with their children in Shanghai, and on the return of the latter to their studies in Chefoo, prepared to proceed to Ninghai. While on board the steamer en route for that station, Mr. Macleod was seized with cholera in a most virulent form. He and his wife returned with all haste to Ningpo, where all possible help was given to him, but with no avail, and he passed away on the morning of September 16th to be forever with the Lord. Mr. Macleod was buried in Ningpo, the service being conducted by Dr. Shoemaker, assisted by Bishop Molony, Archdeacon Moule and Pastor Zia. Testimony was also given at a Chinese service held at the China Inland Mission Home in Ningpo by Dr. Shoemaker and Bishop Sing to our departed brother's love for Christ, his deep sympathy with the Chinese in all their trials and sorrows and his untiring devotion to his work. Mr. Macleod came to China in the autumn of 1897 and after a short time of study in Anking, was designated to Ningpo, but after his marriage proceeded to Ninghai, where he, in course of time, gathered around him a band of consecrated Chinese, and established quite a number of churches throughout the district. In this removal we have suffered the loss of one of our best workers, one who had, in no ordinary degree, won the love and esteem of the Chinese, and who will be deeply mourned by many throughout the district in which he has labored so long and faithfully. We would bespeak very definite prayer on behalf of his widow and their four children, two in America and two in Chefoo, and also for the Ninghai church and district where the loss of such a loved leader will be most keenly felt.*

*Mrs. E. J. Bannan who, with her husband and children, had spent the summer in Chefoo, left Shanghai on the evening of September 15th to return to their station in Hunan. She was suddenly seized with cholera and about midnight on Friday, on reaching Chinkiang, was carried from the steamer to the home of the Port doctor, where she succumbed a few hours afterwards. Mrs. Bannan, who came to China as Miss Agnes Campbell, arrived in Shanghai on October 25th, 1908, and after spending a few months in language study at Yangchow, was designated to Panghai, where she remained until the Revolution in 1911. After her marriage in October, 1912, she proceeded to Changteh, where she faithfully labored until her furlough in 1917, gaining the loving esteem of her fellow-workers, as well as that of the Chinese women throughout the Changteh district. On the expiring of their furlough, they returned to Changteh, and continued there until the beginning of the summer of the present year. Through the death of our sister we, as a Mission, have sustained a serious loss, for she was a most devoted worker and one whose place will indeed be difficult to fill. We would ask for very definite prayer on behalf of the husband and three children, the youngest of whom is only a few months old.*

*Illness.* It is a sorrow to have to report that Miss E. E. Smith and Miss Chaffee are far from well and are under the care of Dr. H. G. Barrie at Kuling, who has recommended their remaining on in that centre for some time. Recently news of the poor condition of Miss Ruth Smith's health has also been received here, and arrangements have been made for her to proceed to Chefoo for a time of complete rest. We would bespeak very definite prayer on behalf of these young workers, that the Lord would graciously restore them to health and strength again, so that they might be enabled to return to the work in which they were engaged.

*Returned Workers.* Mr. and Mrs. H. J. Mason have resumed work at their former station in Honan, while Miss Harman, shortly after her return, proceeded to Chefoo, and Miss Wright to Hankow en route to Kwangyuan, Szechwan. Dr. McDonald and Miss Soltau have also returned to Kaifeng, Honan, while Miss Levermore hopes soon to leave for Tsinchow in Kansu. The new workers, among whom were Miss Welstead, Miss Hoffman and Miss Mills, after a very short stay in Shanghai, went forward to Yangchow.

*Baptisms.* It is a pleasure to be able to inform you that the number of new converts received into the church by baptism has considerably increased during the past few months, and we are able to report that the number received to date exceeds that of last year by 460. For this we do indeed praise our Lord.

*Progress.* Notwithstanding the unrest which prevails over the land, we have been greatly encouraged by reports received of the progress being made in many centres.

General Wu Pei-fu, in a telegram announcing his approval of the convocation of a national questions convention, suggests that Chinese statesmen should follow the Philadelphia Convention of the Thirteen American Colonies, and come together for a conference to settle national questions and clear up their former differences.



## Editorial Notes

**B**EGINNING with the January (1922) issue, the price of "China's Millions" will be \$1.00 per year instead of 75 cents as at present. This regretted advance in price becomes necessary on account of the cost of printing. The action, however, has been deferred for some time in the hope that expenses would decrease sufficiently to allow us to continue at the lower figure. This hope has not been fulfilled. Our publication expenses have more than doubled in the past few years so that the new price barely meets present conditions. We trust the paper appeals to our subscribers as of sufficient value to merit continuance.

"Foreign mission field glasses" is a term which we have applied to this publication, since through its pages we hope that readers may look, as through strong lenses, into the distant Chinese cities and villages to see China's millions at close range and to follow our missionaries among the people, visiting, preaching, doctoring, teaching—all for Christ's sake and the Gospel's. The letters from the field which make up the major portion of this paper's contents are largely written by the workers who have gone out from North America, and we endeavor to keep these workers especially before our readers that they may be remembered and prayed for as their experiences are noted. Yet there is still another thing which "China's Millions" longs to do, namely, to sound a clear testimony, through spiritual articles, that may strengthen the hearts of believers and confirm them in the Faith. The China Inland Mission is a *Faith* Mission, not only in the sense of its dependence solely upon the gifts of God's people for its support, but in its endeavor to stand for the truth of the Bible and for the "faith once delivered to the saints." It is only upon unshaken faith in the sacred Word that a Faith Mission can exist. The "fundamentals" are the foundation of the China Inland Mission. Pray for our publication that a part of its service to our readers may be "to make known the mystery of the Gospel" and to "speak boldly" as we ought to speak.

Mr. Robert P. Wilder, the General Secretary of the Student Volunteer Movement reports that during the past year "the Foreign Mission Boards of North America accepted and sent to the mission field 595 Student Volunteers, which is the largest number of Volunteers sent out in any single year since the Movement had its origin in 1886." The result, he thinks, can be accounted for "only by the fact that the Christian people in our churches have been praying earnestly to the Lord of the harvest that He 'thrust forth laborers into His harvest.'" Furthermore, in Mr. Wilder's mind, "the testimony of the Volunteers who have gone to the mission field clearly demonstrates that there is no greater influence in the church at the present time than the Christian home," and the report of the Movement's advance, he feels, should "encourage fathers and mothers in their efforts to give to their children a vision of the possibilities of a life dedicated to the service of God." According to this, prayer and parental attitude are main influences in missionary enlistment. We all encourage the former.

Do we as vigorously uphold the latter—when it may mean loss to the home? And yet we have seen parents who have given their loved ones—even all of them—to the foreign field who have found that the Lord rewards a hundredfold, even as He promised.

There is another influence in missionary enlistment which needs to be remembered and prayerfully supported. The Bible colleges and institutes which lay stress upon the authority of the Scriptures and the preaching of regeneration through the atoning blood of Christ are preeminently recruiting places for missionary laborers. Our own pages (in the November issue, particularly) have borne testimony to the blessing which the Moody Institute of Chicago and the Toronto Bible College have been to young people who were there grounded in the Truth and led by the Spirit of God to offer for China. Pray for these institutions of spiritual instruction and Christian training. Those already mentioned, together with the Bible Institute of Los Angeles and the National Bible Institute of Philadelphia, have, this year, given workers to China, through the China Inland Mission. Pray that they may be sustained in their testimony and much used of God to equip men and women for the work of giving true light those who walk in darkness.

*United* prayer, according to God's mathematics, raises prayer to the *nth* power. It has unlimited possibilities. It is not a mere multiplication, or a degree of emphasis measured by the number of petitioners; it means the inclusion of the Lord Himself and the certain attaining of the ear of the Father (Matthew 18:19-20 and 1 John 5:15). Our Master taught His disciples to pray *together* for He said "When ye pray, say, *Our* Father." And so we seek the co-operation, in prayer, of our widely scattered Prayer Union members and of the various Prayer Circles that meet here and there throughout North America. At the close of each year the Mission gives the final day to special intercession, seeking the Spiritual preparing, divine guidance and needed openings for the days to come. Gladly we welcome the call for Watch Night gatherings to pray for a "revival in the church of Christ, local, national and world-wide." This includes heathen lands, home lands, all lands—for where does not the body of Christ need reviving? An evangelist of this continent, writes, "If the Lord tarries, there must be a 'new reformation'." All is swiftly preparing for the hour when the Lord will 'spew out' that which is neither cold nor hot. *Prayer* has become *first* in my activities." Do we need the preaching of the Truth? Surely we do and as never before! And yet the author of the book "Prevailing Prayer" rightly reminds us: "It is said that the times of Wesley and Whitefield were characterized by powerful preaching; but this was a time of earnest and powerful prayer! Yes, but the times of Wesley and Whitefield were times of powerful preaching, *because* of the powerful praying behind the preaching." Let us spread the call for Watch Night meetings, to voice in unison this prayer for new life within the church of Christ.



# INDEX OF GENERAL MATTER AND DEPARTMENTS: 1921

General Articles	PAGE
PERPETUAL PRAYING—PRAYER UNION LETTER—By Dr. H. W. Frost.....	3
DIFFICULTIES IN OBTAINING "NATIVE HELPERS"—By C. H. J.....	5
QUESTIONABLE BUSINESS OR STARVATION?—HOW WOULD HOME CHRISTIANS CHOOSE?—By a lady missionary among the tribespeople.....	10
NEWS OF THE FAMINE.....	12
TO WHICH DO YOU BELONG?—By J. G. G. Bompas.....	14
THE GREAT COMMISSION: THE CHURCH IN RELATION TO THE NATIONS—By Dr. Adolph Saphir.....	19
THIRTEEN SUNDAYS AMONG THE KIANGSI CHURCHES—By William Taylor.....	24
THE POLITICAL SITUATION BETTER—By George W. Gibb.....	25
THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD—By John Southey.....	35
LI PING, THE MODERN IRRIGATION ENGINEER OF ANCIENT CHINA—By H. K. Richardson.....	36
IS FAMISHING CHINA EXPORTING NECESSITIES OF LIFE?—By Peter Crispell.....	45
SIN—By Peter Crispell.....	51
OPIMUM AND OPPRESSION—By Morris Slichter.....	56
FACTS FROM THE FAMINE AREA—By Dr. Howard G. Barrie.....	59
THE EARTHQUAKE IN KANSU—By Five Missionaries.....	60
HOW TO HONOR GOD—By D. J. Findlay.....	67
TRIALS OF TRAVEL—By L. C. Whitelaw.....	71
RIVERS, ROBBERS AND RETREATING SOLDIERS—By Thomas Cook.....	72
VENTNOR—A LOCAL CENTRE—By Frederick H. Neale.....	76
SALVATION AND CHARACTER—By W. M. Smith.....	83
CHINA INLAND MISSION CONFERENCE AT ATLANTIC CITY—By Mrs. K. C. Shapleigh.....	84
CHRISTIAN DOCTORS—AND CHINA—By Dr. D. D. Main.....	87
HOSPITAL EVANGELISM.....	88
WILL CONTRIBUTED RELIEF LAST TILL HARVEST?—By H. S. Ferguson.....	89
OUR FELLOWSHIP WITH CHRIST.....	99
CHINA INLAND MISSION CONFERENCE AT BUFFALO, N.Y.—By E. A. Brownlee.....	103
A MISSIONARY'S LIFE IN DANGER—By G. W. Gibb.....	107
GOD'S USE OF THE INDIVIDUAL—By D. E. Hoste.....	115
THE HWA MIAO NEW TESTAMENT.....	117
"MUCH MORE IN MY ABSENCE"—By Dan Crawford.....	118
AMONG GENERAL FENG'S TROOPS—By R. H. Mathews.....	123
AN EXPERIENCE IN HOSPITAL—By Mrs. John Falls.....	124
THE COLONEL AND THE COMMENTARY By J. Vale.....	125
"HE CLOSED THE BOOK"—By T. H. D.....	131
WESTERN DOUBT IN EASTERN THOUGHT—By W. R. Williams.....	132
BACK TO HEATHEN UNBELIEF THROUGH "LIBERAL" THEOLOGY—By Paul M. Kanamori.....	133
TRUE EFFICIENCY IN MISSION HOSPITALS—By Dr. D. M. Gibson.....	136
NOW THE FAMINE IS OVER—By various missionaries.....	137
SOUL-WINNING, THE CHIEF AIM FOR MEDICAL MISSIONS—By Dr. H. L. Weber.....	137
A LITTLE CONFERENCE IN THE WEST.....	140
"I GO, SIR"—By Samuel G. Barnes.....	149
THE NAZARITE VOW—By Dr. Henry W. Frost.....	147
CONFESSION, CLEANSING, SERVICE—By Paul Rader.....	148
A LETTER FROM A CHINESE CHRISTIAN TO AN AMERICAN GIVER TO MISSIONS.....	148
TWO NEEDY AND NEGLECTED CITIES—By William Taylor.....	153
REVELATION VERSUS REASON—By Frederic W. Farr.....	163
CHINA INLAND MISSION CONFERENCE AT TORONTO.....	165
MAKING THE GOSPEL KNOWN—By James Stark.....	166
A CHRISTIAN GOVERNOR IN SHENSI.....	167
"HOW IS IT?"—By Mrs. Howard Taylor.....	169
BACK FOR EVANGELISTIC WORK AMONG WOMEN—By Miss Jessie G. Gregg.....	169
MODERNISM—By J. W. Weddell.....	179
SCIENCE AND THE SCRIPTURES—By Sir J. William Dawson.....	179
THE ALTAR AND THE FIRE OF GOD—By Dr. H. L. Parry.....	180
THE MINISTRY OF THE BUSINESS DEPARTMENT—By Meredith Hardman.....	181
RECENT TUCHUNS OF SHENSI.....	186
CURRENT NEWS FROM CHINA.....	187
Obituary Notices	
MR. R. L. McNIYRE.....	38
MR. THOMAS HUGHES.....	63
MR. W. P. CROMBIE.....	127
MISS ELNA C. JOHNSON.....	127
MR. K. MACLEOD.....	188
MRS. E. J. BANNAN.....	188

# INDEX OF MISSIONARY MATTER AND ILLUSTRATIONS: 1921

Province and Station	Writer	Text of Matter Page	Illustrations Page
KANSU			
Lanchow.....	Dr. R. C. Parry.....	61, 91	
Tsinchow.....	Miss S. J. Garland.....	60	
Lanchow.....	Lloyd R. Rist.....	60	
Tsinchow.....	Mrs. R. C. Parry.....	61	
Sining.....	L. C. Whitelaw.....	138	138
Fukiang.....	George K. Harris.....	152	23
SHENSI			
Sianfu.....	Dr. Benjamin C. Broomhall.....	41	
Fengsiang.....	C. H. Stevens.....	107, 185	109
SHANSI			
Saratsi.....	Emil Johnson.....	9	9
Kihshien.....	John and Mrs. Falls.....	43	67
Kiehshu.....	Miss Cora A. Pike.....	76	
Yüwuchen.....	H. J. Mungeam.....	89	
Hotsin.....	Mrs. M. Graham Anderson.....	123	
Hungtung.....	Mrs. F. C. H. Dreyer.....	139	
CHIHLI			
Hwaiü.....	Charles H. S. Green.....	59	
Shuntchufu.....	Miss A. C. Ware.....	77	
Tsangchow.....	E. G. Bevis.....	78	
SHANTUNG			
Chefoo.....	Arthur Taylor.....	124	112, 125
	Miss Alice Hunt.....	156	
HONAN			
Hiangcheng.....	Miss J. P. Brook.....	43	
Wuan.....	Mrs. Edith M. Clark.....	44	
Yencheng.....	C. N. Lack.....	90	90
Chenchowfu.....	Dr. G. W. Guinness.....		172
Kaifeng.....	Robert Powell.....		88
KIANGSU			
Yangchow.....	Miss Carrie G. Andrews.....	75	
Shanghai.....	M. Harding.....	181	129, 182, 183
Hangchow.....	W. H. Warren.....	183	

## Valedictory Messages

	PAGE
MISS A. MARGUERITE BOOTH.....	30
MISS EVA A. ANDERSON.....	109
MISS MARY T. HOFFMANN.....	140
MISS EMMA G. MILLS.....	141
MR. WILLIAM G. WINDSOR.....	157
MISS ETHEL M. DICKSON.....	172
MISS RUTH HARRIS.....	173
MISS MARY ROBERTS.....	173
MISS EDITH E. HOLDER.....	174
MISS LEONA S. THORING.....	174
MR. J. W. QUIMBY.....	187
MISS LAURA A. OSBORN.....	187

## Brief Items

APPEAL FOR FAMINE RELIEF.....	15
NORTH AMERICAN COUNCIL.....	31
"SETTING FORTH THE FAITH MISSIONS".....	31
A PERSECUTED WIDOW.....	44
INCREASE IN WORKERS.....	47
FAMINE RELIEF WORKERS.....	59
THREATENED OUTBREAK OF KANSU MOSLEMS.....	62
CALL FOR MEDICAL WORKERS.....	95
CONFERENCE AT WINNIPEG.....	95
"THE COMING DAY".....	127
RELEASE OF MR. C. H. STEVENS.....	127
THE BIBLE UNION OF CHINA.....	143
"HIGHER CRITICISM".....	143
CONFERENCES IN GALT AND KITCHENER.....	158

## Departments

SUMMARY OF NORTH AMERICAN ACCOUNTS.....	126
DONATIONS—	
16, 47, 64, 80, 96, 112, 128, 144, 160, 176, 192.	
EDITORIAL NOTES—	
15, 31, 63, 79, 95, 111, 127, 143, 159, 175, 189.	
THE SHANGHAI LETTER FROM G. W. GIBB—	
11, 28, 46, 78, 157, 171, 188.	
PRAYER CALLS—PRAISE ECHOES.....	
14, 30, 46, 64, 80, 96, 126, 142, 158, 176, 190.	
PERSONAL NOTES, ARRIVALS AND DEPARTURES—	
30, 96, 110, 126, 142, 158, 176, 191.	
HERE AND THERE WITH OUR WORKERS.....	
14, 46, 64, 80, 94, 96, 110, 128, 142, 176, 191.	
ABSTRACT OF CHINA ACCOUNTS: 1920.....	158

## Prayer Calls—Praise Echoes

### An Index for Prayer Union Members

Pray as Elijah prayed, that the "fire of God" may fall upon missionary work, remembering missionaries returning to the field and those already there (pages 180, 181, 188).

Give thanks for the practical work done for missionaries by those who engage in its business aspects (p. 181).

Pray for the Hanchow Bible Institute and other similar places for training Chinese Christians, asking especially that the right men may be brought into them (p. 183).

Wait upon the Lord that His blessing may rest upon the Hudson Taylor school at Luchow—and other schools.

Pray for the staff and that the school may be powerful in testimony and training (pp. 184, 185).

Give thanks again for God's providences regarding Mr. C. H. Stevens who was so long in the hands of rebel soldiers (pp. 185, 186).

Remember General Feng who is acting Tuchun of Shensi, for his task is a difficult one (p. 186).

Give thanks for new workers and remember them as they enter the work in China (p. 187).

Pray that God will bring order out of chaos in the political condition of China (p. 188).

Give thanks for the release of Mr. Parker from the hands of brigands (p. 188).

Remember missionaries who are ill and those who have been bereaved (p. 188).

Give thanks for baptism or other signs of progress in the work in China (p. 188).

Remember the home training institutions which supply missionaries that they may be faithful in testimony and in the preparation of workers (p. 189).

Please pray also for the testimony and usefulness of "China's Millions" (p. 189).

Appoint, if you can, a Watch Night meeting to pray for "a world-wide revival in the church of Christ" (p. 189).

Prayer is asked for Mr. Botham's journey and for work among Moslems in China (p. 191).



## INDEX OF MISSIONARY MATTER AND ILLUSTRATIONS: 1921

<b>SZECHWAN</b>			
Fushun	Mrs. H. Westridge	22	
Kaihsien	Mrs. H. Wupperfeld	40	
Chungking	W. A. and Mrs. Hick	40	
Suifu	Miss Edna L. Larsen	42	
Luchow	W. H. Hockman	184	184
Chentu	Thomas Cook		37
<b>KWEICHOW</b>			
Anshun	Morris Slichter	56	
Kopu	John and Mrs. Yorkston	57, 154	57, 58, 155
Tating	Miss J. Rabe	58	
Panghai	M. H. Hutton	104	104
<b>YUNNAN</b>			
Taku	C. G. Gowman	11, 73	73
Tengyueh	Herbert W. Flagg	149	145, 149, 150, 151
Talifu	Mrs. W. J. Hanna	155	
Yunnanfu	H. A. C. Allen	170	17, 170, 171
Salowu	George H. Booth		102
<b>KIANGSI</b>			
Kian	Miss Lena I. Weber	7	
Kanchow	C. A. Bunting	26	26
	J. L. Rowe	26	26
Yüanchow	Miss Nina E. Gemmell	27	
Kweiki	Miss Susie P. Rough	28	28
Ningtu	A. Seipel	42	
Yüanchow	Robert W. Porteous	44	
Nanyoh	Robert W. Porteous	68	68
Jauchow	P. V. Ambler	70	70
Yüanchow	Mrs. R. W. Porteous	90	
Jauchow	Dr. F. H. Judd	106	
Yüanchow	Miss G. A. Rugg	121	
Anien	Miss J. B. Powell	156	
<b>ANHWEI</b>			
Chengyangkwan	Mrs. H. S. Ferguson	55	49
Taiho	Miss Leggat and Mrs. Talbot	105	
Chengyangkwan	H. S. Ferguson	172	
<b>CHEKIANG</b>			
Ninghai	Miss Dorothy Beugler	8	8
Chenghsien	A. Keith Macpherson	52	
Weichow		86	81, 86
Yenchow	Charles Fairclough	120	120, 121
<b>HUNAN</b>			
Changsha	Dr. F. A. Keller	139	
Yüanchow	H. Becker	172	
<b>SINKIANG</b>			
Tihwafu	George W. Hunter	91	

## Here and There

Rev. Charles Thomson, our district secretary at Vancouver, was operated on for appendicitis, October 18th. We are grateful to say that he has been reported as doing well and we ask prayer for his early restoration to health and to his work.

Another party of missionaries left Vancouver for China on November 10th. Among these were Mr. Marshall Broomhall, Dr. E. S. Fish, Mr. and Mrs. H. A. Weller, Miss L. Osborn, Mr. L. C. Wood, and Mr. Quimby. These friends spent some two or three days in Vancouver before leaving, and were thus able to address meetings in several churches. On the day before sailing an exceptionally well-attended meeting was held in the Bible Training School. All the outgoing missionaries spoke and much interest was shown. These meetings were conducted without the customary presence of Rev. Charles Thomson, our District Secretary, who was at the time in hospital having just undergone an operation.

Mr. A. H. Barham, in the early part of November, visited Victoria Harbor, Ontario, and vicinity, speaking three times on Sunday in the church of Rev. G. Kitching and again on Monday and Tuesday evenings in nearby country churches. These meetings included addresses to Sunday Schools and the Epworth League, interest being evident, questions being put to the speaker after some of his addresses.

Mr. R. B. Whittlesey, our Philadelphia Secretary-Treasurer, and Miss R. M. Lindstrom from Yangkow, Kiangsi, represented the China Inland Mission at missionary meetings in connection with the Fundamentals Conference Movement held at St. Louis in October. These meetings were arranged by Mr. W. O. Andrews and two or three others who

desired to awaken increased missionary interest in that city. Beside our own Mission, the South Africa General Mission and the Inland South American Missionary Union were represented. The meetings were held morning, afternoon and evening for four days in the Compton Street Presbyterian Church, where Dr. J. H. Brookes was the honored and beloved pastor for many years. Although the attendance at these meetings could not be termed large, yet the interest was very keen throughout the whole conference and over twenty young people responded to an appeal made for volunteers for foreign missionary service. These gatherings were so successful in creating and renewing interest that they are to be repeated, perhaps three or four times a year. This Mission has a very active representative in Mr. W. O. Andrews whose daughter is a member of the C.I.M. and now in Suifu, Szechwan; and we are indeed grateful to God for the increasing number of opportunities we are having in various parts of this country for telling of the Lord's work in China.

Rev. and Mrs. H. W. Flagg of Yunnan province, are expecting to remove from Tengyueh to Tahsiaoho (mentioned in Mr. Flagg's article in our October issue), in order to work in that section among the Lisu tribes which are so receptive to the Gospel.

Miss Anna Kratzer is expecting soon to occupy the centre of Yungchang with some other lady worker—possibly with Miss A. G. Hunter, until companion workers can be obtained for each so that the latter may remain in the older station of Tengyueh.

Miss Susie Parker Rough, who has been for two years with Miss Marchbank in Kweiki, Kiangsi province, has been transferred to Chefoo, to help in the work of the Mission's preparatory school for missionaries' children. Miss Rough's previous training in kindergarten work

## INDEX OF MISCELLANEOUS ILLUSTRATIONS: 1921

Portraits		PAGE
Miss A. Marguerite Booth		30
Miss Eva A. Anderson		109
Miss Mary T. Hoffmann		141
Miss Nellie W. Westead		141
Miss Emma G. Mills		141
Mr. William G. Windsor		157
General Feng		161
Miss Leona S. Thoeing		174
Mr. J. W. Quimby		187
Miss Laura A. Osborn		187
Groups		PAGE
Voluntary Helpers in Tent Preaching, Wuking, Shensi		5
Pingyang and Juian Preachers		5
Mr. and Mrs. R. L. McIntyre with Two of Their Children		38
Dr. Chu, his Mother, his Wife, and Family		89
Mr. Samuel Pollard with a Group of Flowery Miao		117
New Workers for China: Misses Mary Roberts, Ruth Harris, Edith E. Holder, and Ethel M. Dickson		173
Maps		PAGE
Province of Kiangsi		24
A Li Ping Irrigation Map		36
General		PAGE
Country Homes in Kiangsu		3
Homes of the Poor in Central and North China		13
Great Idols in Chekiang		22
A River in Szechwan		33
Road Improvement in China		44
Boys Waiting for Distribution of Food		51
Traveling Among the Hills in Chekiang		54
Cave Dwellings, North China		60
Boat Passing up Yangtse Gorges		65
Paintings put up by General Feng		83
Grinding the Family Corn		84
Camels Forging a River in China		93
Majestic Kweichow		97
Three Young Scholars Memorizing		100
A Yunnan Cafeteria		103
A River Scene in Chekiang		113
Rocking the Baby to Sleep		122
The Mission Homes in Philadelphia and Toronto		128
Railroad Built in Southwest China		134
Steamer on Upper Yangtse River		135
A Market Place in Kiangsi		153
The Friends' Meeting House, Toronto		165
Missionaries Traveling in Shensi		168
Chinese Baby, Mother and Grandmother		177

and in teaching young children especially fits her for this service.

The Committee on work for Moslems has asked Mr. Mark E. Botham to visit a number of centres in east and central China in the interest of work among these people. Mr. Botham, who has made a special study of this work in the province of Kansu, expected to leave Shanghai on October 4th to visit eighteen places in ten provinces. The problem of reaching the seven to ten million Mohammedans in China is as yet an unsolved one, and we would ask prayer that the outcome of this journey may be a very definite advance in the work for Moslems.

## Arrivals

October 9th, 1921, at Montreal, Mr. and Mrs. H. A. Weller and two children, from England.

October 31st, at Vancouver, Mr. and Mrs. H. E. V. Andrews, from China.

## Departures

November 10th, 1921, from Vancouver, Mr. Marshall Broomhall, Dr. E. S. Fish, Mr. and Mrs. H. A. Weller and two children, returning, with Mr. L. C. Wood (from England), Miss L. A. Osborn, and Mr. J. W. Quimby, for China.

November 19th, from Montreal, Mr. and Mrs. J. S. Orr and Lily Orr, for Scotland.



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(See Page 189)

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GENERAL AND MISSIONARY PURPOSES				No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
No.	3rd	Amt.		2028	\$10.00	2029	50.00	2030	10.50	2031	10.50
2032	18.53		2033	5.00	2034	5.00	2035	25.00	2036	63.34	
2037	20.00		2039	1.00	2040	20.54	2042	5.00	2044	5.00	
2047	10.00		2048	15.00	2050	1.00	2051 Int.	72.50	2053 Int.	21.00	
2060	10.00		2061	10.00	2062	5.00	2064	1,300.00	2065	15.00	
2066	5.00		2067	5.00	2069	10.00	2070	75.00	2071	2.00	
2072	5.00		2073	6.00	2075	300.00	2076	4.25	2079	20.00	
2080	7.50		2082	10.00	2083	700.00	2084	300.00	2087	25.00	
2100	20.00		2101	3.00	2107	15.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
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2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122	5.00	2123	5.00	2124	75.00	
2127	150.00		2130	150.00	2131	25.00	2132	20.00	2133	10.00	
2134	4.25		2135	10.00	2136	200.00	2109	2.00	2110	1,000.00	
2111	25.00		2115	1,000.00	2116	10.00	2117	15.00	2118	5.00	
2119	2.50		2121	5.00	2122						















